

(1)
Nofce te ipfum,

I N A

Comparifon between the First, and
the Second *Adam*.

With their Influences upon all Man-kind, of
which they are the Stock and Root refpectively.

B E I N G

A Treatife grounded upon Rom. 5. 19.

As by one Mans difobedience, &c.

So by the obedience of one &c.

By Thomas Bradley Doctor of Divinity,

Chaplain to His late Majesty King

CHARLES the First, and

Prebend of York

And there Preached at Lent

Affizes holden there, 1667.

Oxon. Exon.

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Rom. 5. 19. *As by one Mans disobedience many were made sinners : So by the obedience of one, shall many be made righteous.*

THe third Chapter of the Book of *Genesis*, is called by the Ancients, *The Patriarkes Catechisme*. And this Epistle to the *Romans*, is called by Expositors, *The Christians Catechisme ; Clavis Scripturæ, & methodus sacrosanctæ Theologiæ ; The Key of Scripture, and method of holy Divinity* : and therefore is it conceived to be first plac'd among the *Canonicall* Epistles, not because it was first Written, for so was it not ; nor because it is the largest of all the rest, there are as large as it ; nor because it was sent to the *Romans* then Lords of the World, *Rome* the Imperiall City, & Seate of the Empire ; but because of the subject that it Treats of, and the Matter conteyned in it, which is Fundamentall, concerning the maine Principles of Christian Religion, the fall of the first *Adam*, the restauration by the *Second* ; Concerning our Justification by free Grace, our San-

Etification by the Spirit ; the stupendious My-
 steries of Election, and Reprobation, the Doctrine
 of Faith, and Works, &c. We are amongst them
 here in this fifth Chapter of this Epistle, in a
 Comparison between the two *Adams*, the first,
 and the second : A comparison consisting of simi-
 litudes, and dissimilitudes : Of similitudes, shew-
 ing wherein they doe agree, and answer each
 other, as Face to Face in a Glasse ; *As*, and *So* :
 And of dissimilitudes, shewing wherein they dis-
 agree, and forsake each other, *As*, and not *So*, the
 setting out to each of them their true bounds,
 shewing how far the Parallell holds, where the
 Antithysis begins, and how far it extends, is the
 resolution of most of the weightiest points of our
 Christian Religion, the very hinge upon which
 they hang : We are fallen upon that part of the
 comparison which sheweth the similitude be-
 tween them, and see how my Text brings them
 in hand in hand, answering and ecchoing each to
 other in a due Parallell, *As*, and *So* : For first,
 heres one to one, the Persons acting in this great
 Scene, *As by one Mans disobedience many were made*
sinners : so by the obedience of one, shall many be made
righteous ; Et in hoc convenimus ambo. Secondly,
 here are many to many, the persons passive, gay-
 ners,

ners, or losers by the two former, *As by one Mans disobedience many were made sinners : so by the obedience of one, many are made righteous : Jam sumus ergo pares.* Thirdly, Against the disobedience of the one, heres the obedience of the other, by which 'tis expiated, and so far we are even. Lastly, Against the sinners caused by the one here, are the righteous made by the other ; and so it is, *Simile currene quatuor pedibus*, a comparison in all points agreeing and running parallell on all foure, *As, and So, For as by one Mans disobedience many were made sinners : so by the obedience of one, shall many be made righteous.* Now if out of all these, we can but learne to know our selves, as we stand in relation to these two Adams, the two men in the Text, we have made the true use of this Scripture.

The best object of mans knowledge is himself, whom because he cannot know, but by reflexion, therefore as if he did see al things, *Species emittendo, non immitendo*, he is no where a greater stranger then at home : But he that will take out that Lesson of the Oracle rightly, *To know himselfe*, must take view of himselfe in a foure-fold Estate :

1. *In statu constituto.*

2. *In statu destituito.*

3. *In*

3. *In statu restituto.*

4. *In statu futuro, & expectato.*

In the state of Creation, as God made him.

In the state of corruption, as he hath made, or rather mar'd himself.

In the state of grace, as he is restored by *Christ*.

And, In the state of glory, his future inheritance.

The first of these, alas 'tis lost and forfeited, nothing left of it, but onely the memory of it, to bewaile it; *Summa est miseria olim fuisse felicem.* The last of these is not yet in being, onely by hope we hold it; some bunches of Grapes there are sometimes reacht forth to us out of Heaven, to shew us the fruitfulness of the Cælestiall Paradise, our future inheritance; but the possession of it, reserved to the appointed time, when the heavens shall be no more. The other two we passe through in this Life, and in this Text they are presented to our view; *For by one Mans disobedience many were made sinners*; there's our *Status destitutus*: But then again, *by the obedience of one, shall many be made righteous*, there's our *Status Restitutus*.

In the first of these, the Apostle appears, as sometimes the Lord did to *Elijah*, in a terrible Tempest, a strong Winde, an Earthquake, and in Fire,

By

By one Mans disobedience many were made Sinners :

In the latter, *with a still Voyce*, calme, and milde; 1 King.
19. 11.
to cherish disjected spirits, cast down under sense of sin, and fear of wrath, *By the obedience of one, shall many be made Righteous :* In the former he speaks with the voyce of *Boan Erges*, a son of Thunder, full of terrour and amazement, *By one Mans disobedience many were made sinners.* In the latter is the voyce of *Barnabas*, a son of consolation, *By the obedience of one shall many be made righteous.* In the former of these *Moses's hands* are let downe with doubt and feare, while *Amalek* prevails, *By one Mans disobedience many are made Sinners :* In the latter, they are held up againe, supported (as it were) by *Aaron* and *Hur*, with hope and consolation, *By the obedience of one, shall many be made Righteous.*

In the prosecuting of these two so different Themes, I must leade you through the house of Mourning, into the house of Feasting; and by the gates of Hell it selfe, shew you the way to Heaven, in the consideration of man in his forlorne estate, *As by one Mans disobedience we are all made sinners.* And here it will be considerable :

1. *Who this Man was ?*
2. *What was his Crime, that should deserve so great a doome ?*
3. *How*

3. *How it comes to be communicated to so many ?* And,

4. *What hurt it hath done them? how far forth they come to be endamaged by it, in as much as by it, they are all made Sinners ?*

And, for *this Man*, we have all great cause to know him ; he was the first Man, and Father of us all, the root from whence we all spring, the rock out of which we are all hewen, a Stock as Honourable, as Ancient, had he not by high Treason against his Sovereign and Maker, stayned his Honour, tainted his Blood, forfeited his Estate, and so undone himselfe, and his Posterity to all Generations. From this *one Man*, let all men learne these foure Lessons, and so we will take leave of him ; Lo he stands up an experimentall Preacher to all the world, and Reader to all his Sons and Daughter descended from him, these four lessons.

1. The mutability of humane state here in this World, when it is at the best, what suddain, what great changes a little time, a few houres may bring forth ; Had you look't upon *this Man* in the morning, you had beheld him as an Angel of God, the Image of his Creator, and glory of his Workmanship, Lord of Paradise, and Monarch of the World, all the Creatures in it did him homage.

homage. But behold him in the Evening of the same day, and you find him turn'd out of Paradise, stript of all his dignity and glory, hiding himselfe among the Trees and Thickets, seeking for Fig-leaves, Skins of wild Beasts, any thing to cover his shame and nakedness, labouring to get his living out of the Earth, which God had *curst* for his sake, and getting his Bread by the sweat of his brows : O *Lucifer* how art thou fallen, Son of the Morning ! In the Morning little lower then the Angels ; and in the Evening little higher then the beast that perisheth ; so uncertaine, so inconstant is our condition in the fruition of the things of this world : The world it selfe is another Moon, alwayes increasing, or decreasing, every day changing her face and forme, constant in nothing but inconstancy, a Sea of Glasse, slippery and brittle, ebbing and flowing by a continuall vicissitude, like *Ezekiels* wheelles alwayes turning, and in a continuall rotation ; or like the hinder wheele of *Sesostris* Chariot, observ'd by the Captive King that drew next it, when that spoke which was now uppermost, and exalted above all the rest, was by and by diametrall and declining, and in the turning of an hand perpendicular, and the lowest of all the rest ; even such

is the condition of mortalls here in this World, subject to chance, and change; *Job* to day the richest man in all the *East*; and to morrow the poorest man in all the world: *Irui & est subito, qui modo Cræsus erat*: We build and plant, we buy and purchase, we joyne house to house, and land to land, and call our lands after our own name: We make our conveyances as sure as we can to us, and our Heires for ever, when God knows, and we often see the same Land throw out its purchaser, and in one Generation, three or foure times change its Owner. It puts me in mind of the vain confidence of the rich man in the Gospel, singing a requiem to his soule, *Luke 12. 19. Soule take thine ease, thou hast goods layd up for many years*: Alas! he promises to himselfe many years, when he hath not many houres to live, *Stulte hac nocte, Thou foole, this night shall they fetch away thy Soule, and then, whose shall all these things be? Nay, whose shalt thou be? Lay not up (therefore) for your selves treasure on Earth, where Moth and rust doe corrupt, and Theeves break through and steale: but lay up for your selves treasures in Heaven, where neither Moth, nor rust doth corrupt, nor Theeves break through, and steale. Labour not for the meat that perisheth, but for that which endu-*
reth.

eth to eternall life : Lay not out your selves, and your Treasure for the Purchase of Lands and Livings ; but secure unto your selves an Inheritance in the Land of the Living : Lose not your selves for the pleasures of sin, which are but for a season ; but seek those that are above at the right hand of God, in whose presence is fulness of joy, and at whose right hand is pleasure for evermore.

2. The second Lesson, That all men may learne from this *one Man*, is, the danger of Apostacy, though we stand upon never so good ground, and think we have never so good footing upon it. If *Adam* in Paradise, so well fortified as he was with abundance of grace, clearness of light, freedom of will, and so great a measure of holiness, righteousness, and innocency, could not keep his footing ? Who, and what are we, his weak and corrupted Sons and Daughters, that we should promise to our selves security in our standing ? (*Bel.*) there is in every one of us an evil heart, more or less, to depart from the living God, and the Serpent is as subtle, as ever he was, as envious and malicious, dayly and hourly tempting to seduce us, and tripping at the heele to throw us down ; our temptations are many, and many fold, our lusts prevalent, our corrupti-

ons strong : and against all these wrestlers, how shall we stand ? The Prophets reproving the *Jews* for their frequent falling back, doe significantly put us in mind of the difficulty of our standing, when they call them, *Back-slidings*, and the people, *A back sliding people*, more then twenty times repeated among the Prophets, *Israel is a back sliding people*, Jer. 3. 6. *Our iniquities are increased, and our back slidings are many*, Jer. 5. 6. *I will heale your back slidings*, Hos. 14. 4. and so frequently : The very Word implies, *That we stand upon slippery ground* : He that stands, or walks upon Ice, or Glass, had need look well to his footing, especially if his Progress be up Hill, as ours to Heaven is : With what great care then ought we to look to our standings, to dispute every step ; to ponder the path of our feet, and to order all our steps aright, least as we set one foot forward, the other slide backward : nay, least with both of them, we either slide backward, or fall and hurt our selves, as *this Man* our Father in the Text did both. If *Adam* in Paradise fell, nay Angels from Heaven fell ? surely great cause have we on Earth, and out of Paradise, to walk warily with all care and circumspection, and all the dayes of our lives to work out

our salvation with *feare and trembling*. Let us make our calling and election as sure as we can, there wil still be roome for the Apostles Caution, *Rom. 11. 20. never out of season; Not to be high-minded, but to feare: and while we stand, to take heed least we fall.*

3. The third Lesson that we learne from this our *Fathers fall*, is, The dreadfulnes of Divine Justice, which for one sin of *one Man*, and that in humane apprehension so inconsiderable, would lay so heavy a doome upon him, and all his. Oh tremble at Divine Justice, feare to provoke that wrath, which when throughly kindled is so implacable, so unappeaseable: *Our God is a consuming fire, Heb. 12. 29. Who can stand before him when he is angry?* If the wrath of a King be as the *roaring of a Lyon*? what is the wrath of the King of Kings? Looke upon the old World under a *Flood*; *Sodome and Gomorrah* in flames of fire; *Jerusalem* in a heape of stones; *Adam* turn'd out of *Paradise*; and *Angels* out of *Heaven* for sin and provocation: and then see what a fearfull thing it is *to fall into the hands of the living God*: They all stand up as *Monuments of Divine Justice*, that all the world may heare and feare, and not dare to doe presumptuously.

Fourthly,

4. Fourthly, From this *one Man our Father*, We learne the great mercy of our heavenly Father in pardoning sin, and accepting to grace, even grievous sinners, upon their repentance: though *Adam* had thus grievously sinned, and so heavy a doome was gone out against him for it, from which he could by no means deliver himselfe; yet God did not leave him in this desperate case, but opened unto him a doore of hope in the promised *Messiah*, on whom by Faith he did lay hold, even unto his Justification and Salvation: for of the Salvation of *Adam* we nothing doubt; yea, *Origen*, and *Epiphanius*, have recorded it, That when he had finished his dayes on Earth, and was to returne to the Dust, out of which he was taken, he was buried in Mount *Calvary*, the very place where three thousand years after, the Cross was set, upon which Christ the second *Adam* was crucified. A strange providence, if true, *Ut primus virtutem sanguinis Christi sentiret, qui primus peccati author fuerit*: That he might first feele the vertue of Christs blood, which was first cause of shedding it; and that all his Posterity may know, there is a hope yet left for the lost Sons of *Adam* in the Promised Seed, if they believe and repent, as he did, they shall be received to
mercy,

mercy, as he was, they shall not dye.

And so we take leave of *this Man* in my Text, and we come to consider of his *Crime*; And the Text tells us, it was *Disobedience*.

Quod' fuit admissum, quæ sit vindicta docebo.

By one Mans Disobedience.

If you aske, wherein it was that this disobedience was shewen, you shall finde it in the story of *his Fall* recorded by *Moses*, in the third Chapter of the Book of *Genesis*, who tells us, *It was in eating of the Fruit of the Tree which was in the midst of the Paradise of God, of which God had commanded he should not eat, upon paine of Death.*

Now,

1. *What Tree that was which was our bane?* Or,
2. *How long it was before he did eat of it, or rather, how little while?* Or,
3. *Why God would suffer him to eat at all, seeing the issue was so Tragically, and he might so easily have prevented it?* Or,
4. *Seeing he did eat, Why God would lay so heavy a burden, so grievous a punishment upon so small a fault, are Quæries which curiosity would be satisfied in?* The very naming of them hath engaged me to say something to them, thus much, or rather thus little in few.

And

And to the first, Whether it were a Vine, as the *Jewish* Rabbies think, from whence arose this Proverbe amongst them, mentioned by the Prophet *Ezekiel*, *Ezek. 18. 2. The Fathers have eaten sower Grapes, and the Childrens teeth are set on edge* ? Or whether it were a Fig-tree, as *Goropius Becanus* will needs have it, and of whose leaves, being very large, those *Aprons* were afterwards made, to cover their nakedness ? Or whether it were an Apple-tree, as the *Vulgar* think, alluding to that in the *Canticles*, *cap. 8. ver. 5. I ray-sed thee under an Apple tree, there thy Mother conceived thee, there she conceived thee that bare thee* ? Whether this, or whether that, or any other, it matters not ; It was not the Tree, but the transgression that ban'd us, the contagion was not in the Fruit, but in the Eater.

To the second, *How long it was ere he did eat of it*, hath taken up the thoughts of many Learned Expositors to resolve ? Some of them being of Opinion, that he continued in Paradise three and thirty years, the time that the second *Adam* lived upon Earth. Others, forty dayes ; upon which account, the second *Adam* Fasted forty dayes in the Wilderness, to expiate the intemperance of the first in Paradise. Some more, some less.

less. Sure it is that he sinned before he had begotten his eldest Sonne *Caine*, els had *Caine* been borne without Originall sin; upon which ground, it is the common conjecture, that all the passages of the Fall were finished within the compass of twelve houres, the very first day of his Creation; so *Irenæus*, so *Epiphanius*, *Cyrill*, and others: But *Pererius*, which recites these conjectures, with the Authors of them, is of another Opinion, and so are many other Learned Writers with him; to whose Opinion I am easily perswaded to encline, considering the many great passages of the Fall, with those that were antecedent to it, and concurrent with it: For certain it is, the Angells fell before him, and there was some time for that. Secondly, *Adam* fell into a deep sleep, in which time *Eve* was taken out of him, and made a fit help for him, and there was some time for that. Thirdly, All the *Beasts of the field* were brought before him, to name them, Gen. 2. 19. and there was some time for that. Fourthly, For the *Serpent* to discourse with *Eve*, to perswade her to tempt her, and to use Arguments to prevaile with her to gaine her consent, and to eat; and then for her to doe the like to her Husband; and after that, for the Lord God to call them to ac-

count for it, to expostulate with him, and with the Woman ; and upon that, to pass Sentence upon them, and to cast them out, were all passages that required some time ; for we must not make all this a *Romance*, but a sacred and real History. And besides all these passages, surely both the Angells, and *Adam*, made great hast to ruine themselves, that made it their first Act after their Creation to transgress, and sin against their Maker, and so cast themselves out of their glorious habitations ; and that they would take no time first, so much as to take a turn in them, and to take a view of their stately Possessions they were so newly enter'd upon, and staid in ? Surely, all these considerations make it probable, that their Creation, and their Fall, were not both on the same day : But where the Scripture hath not revealed it, it is but curiosity to enquire, and presumption to determine the day, or the houre of *Adams* Fall. Fall he did, of that we are well assured, and that 'tis necessary for us to know, we are all concern'd in it, and smart for it. *Therefore,*

To the third Quære, *Why God would suffer him to Fall at all, seeing the consequence of it was so Tragically, and he might so easily have prevented it ?*

We Answer,

First,

1. It is not safe for us to be too inquisitive in this matter, God is not bound to give a *Quare*, or a *Quando* of his doings, though sometimes he is pleased to doe both. Yet there falls out something within the comprehension of sober minds, which may give some satisfaction in this *Quære*.

1. For, First, God was not bound to preserve him in that happy estate in which he had set him, it was enough that he had done so well by him as he had already, in making him so excellent a Creature : & for preserving of him in that happiness, had given him such rare endowments as he had given him, a great measure of holiness, righteousness, innocency, freedom of will, clearness of light, abundance of Knowledge, and Power to obey : Now thus furnished with all these endowments, if God were pleased to leave him to the freedom of his own will, and the use of his abilities, and he neglect, or abuse them, and so voluntarily ruine himselfe, and forfeit all that happiness which he was stated in : Who is to blame ? or how is God to be charged with his Fall ? *Solomon* rightly apprehended this, and did God right in it, when he said, *This have I found, that God made Man righteous : but he hath sought out many inventions*, Eccles. 7. 29.

2. Admit God Almighty did fore-see the Fall, and would not prevent it ; he in his Divine Wisdom might see Reason enough to permit it, though we do not so : *Quid si ad ostendendum Dei justitiam, sapientiam, potentiam, misericordiam, placuit hominem peccabilem creare, ita ut impugnari posset, & expugnari ?* What if it pleased God for the manifestation of his justice, mercy, wisdom, and power, to Create Man under a possibility of sinning, so as he might both be tempted, and overcome ? as a Father Quzries, *Scivit Deus magis in gloriam suam conducere, bonum ex malo producere, quam si malum omnino esse non svisset* : Well did the Almighty know, that it would more make for his glory to produce good out of evill, then not to suffer evill to be at all. By this was Man taught to know himselfe, and his Maker better ; by this was he taught to know his own weakness, and his dependance upon his Maker ; by this was a way made for the bringing in of the Redeemer, and for the restoring of Man-kinde unto a better estate then he lost in Adam, and that by such a way, as hath more obliged him unto his Maker, then ever he was by his first Creation : Upon which, St. Jeromes Epiphonemai's, *Oh beatum lapsum, qui talem obrinnit*

Redemptorem : Oh blessed Fall, which was the occasion of bringing in so blessed a Redeemer : God gaynes more glory by saving of a sinner by Faith in the blood of the Redeemer, then he should have done by his obedience to the Law of his Creation ; much more by saving a sinner by the Covenant of grace, then he should have done if he had saved him by the Covenant of works : In the first way, he had indeed gain'd the glory of his goodness and bounty : but in this the second way, he gains the glory of his free grace, his justice, his wisdom, his mercy, his power, his truth, they all meet together, and work together ; and the result of them all is, *Gloria in excelsis* : *Glory be to God on high*. In this, is that great Marriage made up in Heaven, the Banes whereof were long before Published by the Prophet David, *Psal. 85. 10. Mercy and Truth are met together, Righteousness and Peace have kissed each other.*

To the fourth Quære, *Why the Lord would lay so great a burthen upon so small a fault.* I Answer,

They are much mistaken, that take this transgression of *Adam* for a small fault, if you consider the Circumstances. First, Of the Person offending, a Person so deeply engaged as he was by his Creation, and that in so excellent a Forme, after the

the Image of his Maker, endowed with such rare excellencies and perfections, enabling him to obey. Secondly, Of the Person offended, The mighty God considered in the infiniteness of his Majesty, the Sovereignty of his Power, the holiness of his Will, the bounty and goodness of his Nature. Thirdly, The equity of the Law having nothing in it, but that which was holy, and just, and good, *Eate of all freely*, theres variety enough, both for food, and for delight : *onely one Tree forbear, that stands in the midst of the Garden, which I reserve to my selfe* ; together with the easiness of it, onely a negative, *Eate not*. Fourthly, The great reward promised to the obedience of this so gentle a command ; with the heavy doome that was pronounc't against the transgression of it, with the dismall consequences following upon it, to him, and all his Posterity. Surely, he that duely considers these Circumstances, with many other aggravations, will find, *In re parva crimen, non parvum* : No small crime, though but in a smal matter. The smalness of the command, made the transgression of it the greater sin, *Tanto majori justitia violatum, quanto faciliore posset observantia custodiri*. Tertullian thinks, it was the greatest sin, that ever was committed, (the sin of Angels

Angels excepted:) *Propter majorem ingratitudinem* : Because aggravated with the greater ingratitude. *In hac Lege, data omnia mandata comprehensa intelligimus*, sayes a Father : In this Law, we understand were comprehended all the Commandements in the Decalogue, and so the transgression of it, was the breach of the whole Law. It was a complicated sin, and so contained in it a whole World of sins : For first, Here was Pride, and Ambition, and that Luciferian, and intollerable, nothing would bound it, till it came to the very *Apex* of Majesty, *Ero similis altissimo* ; I will be like to the most high.

2. Heres Rebellion against his Sovereign and Maker, shaking off the yoke of obedience, and casting the cords of his Commandement from him.

3. Heres infidelity and unbelieve, and that with an aggravation, in that he *believes Satan* lying unto him, and not God telling him the truth, *In the day that thou Eatest thereof, thou shalt dye*, saith the Lord : *Thou shalt not dye at all*, saith Satan, he believes Satan rather then God.

4. Heres Apostacy, He stood not in the truth, his unbelieving heart drew him back to fall from the Living God.

5. Heres Blasphemy, in complying with
Satan,

Satan, charging God with falshood, and envy; *He knoweth* (saith Satan) *that if you eate, your eyes shall be opened, and you shall know good and evil, and you shall be as Gods,* and therefore he would hinder you from eating, envying your good; in this they comply with Satan, in charging God blasphemously, and so become guilty with him of high Blasphemy.

6. Heres Ingratitude, Is this the return they make to God for all the good he had .so lately done to him? *Doe ye thus requite the Lord, O foolish people, and unwise?* (saith Moses to the Israelites, in a like case) *Dent. 32. 6.*

7. Heres Presumption, God saith, *Eate not,* and *if you eat, you shall dye;* yet they are resolv'd, they'le put it to the venture, though they do dye for it.

8. Heres Theft, in Robbing Gods Orchard, taking and eating of the Fruite which was reserved to himselfe.

9. Heres Sacriledge, for that Tree was Sacramentall, the Fruit of it sacred, and so for them to prophane it, and to make it common with the rest, was Sacrilegious, and it became unto them as an *accursed thing*, *Josh. 7. Jer. 2. 3.*

10. Heres Murder, both of himselfe, and all his Posterity at one blow. See what a great fire a little

little sparke hath kindled ; like the *Clond*, which *Elijahs* *Servant* saw rising out of the *Sea*, at first, but the breadth of a *Mans* band ; and by and by increased to that bignesse, that it darkned the face of the *Skie*, and covered the whole *Heaven*, and made it black with *Raine*.

From hence, let all his *Posterity* learn what a dangerous thing it is to tempt *God*, to dispence with his holy *Law*, upon any colour or pretence whatsoever ; or to give themselves liberty to sin, though in matters never so little. Remember *Lots* *Wife*, for a less matter then this, turn'd into a *Pillar* of *Salt* : And why a *Pillar* ? but that she might continue a lasting *Monument* of *Gods* severe justice upon disobedience : And why of *Salt* ? but that she might season others : And that every one of us may thence take a corne of caution, to beware we dash not our selves against that *Rock* of *Presumption*. And lastly,

That they may all see how sins are complicated together, linkt and folded one within another. What the *Logician* sayes of absurdities admitted in *Disputation*, is true of sins admitted in *Practise*, *Uno dato, mille sequuntur* ; one admitted, a thousand will follow ; you can hardly commit a single sin : Yet as if all these were no-

thing in comparison of this one sin here named in the Text ; see how the Charge, the Indictment runs against it, particularly amongst, and above all the rest, *By one Mans*, not Pride, nor Ambition, nor Infidelity, nor Ingratitude, nor Apostacy, nor Blasphemy. nor Presumption, nor Theft, nor Sacrilege, nor Murder, nor any thing but *Disobedience. By one Mans Disobedience.*

The first Lesson that ever God taught the first man, was *Obedience*, that all the world might ever after know the necessity of it : And as wise Law-makers having made Laws, for the gaining of the greater Authority to them, are sure to punish the first transgressors of them exemplarily ; even so was it in this case : Well did the Almighty know, how necessary it was for the upholding of the world, which he had newly made to uphold the sacred Authority of Laws, the Power of Government, the very stay of the World, the Prop and Pillar by which it is supported and sustained, while naturall things live in obedience to the Law of their nature, that Law by which they are, what they are, and they work as they doe ; and rationall Creatures submit to the Laws of right reason, and private men to the Laws and Orders of those Societies whereof they are Members ;

Members; and those lesser Societies, to the Laws and Constitutions of those greater Societies consisting of them; and those greater Societies to the more generall Laws of the Land in which they are borne Subjects; and the Laws of that Land, to the Laws of Nations, and all to the Laws of the most High: For in such a harmony hath the High Disposer of all things linkt the World together, and the band that holds all together is Law, the hand that tyes it is Government, all Creatures in Heaven, and under Heaven, Angels and Men; and all other Creatures, from the highest to the lowest, doe them homage, and acknowledge them the Parents of their peace and joy. If you look into Heaven, theres Order, we Reade of Angels, and Arch-Angels: If you look into Hell, the very embleme of confusion, theres Order too: We reade of a Prince of Devils: If you look among all the Creatures, between them both, theres Order; the Fowles of the Ayre acknowledge their Eagle: the Beasts of the field their Lyon: the Fishes of the Sea their Whale: even amongst the smallest Creatures, the *Scissilia* and *Reptilia*, there is Order. *The Grasshopper hath no King, yet goe they all forth by bands: which shews, they have their Leaders.*

The Bees have their Master, at whose motion
 they rise and settle : The God of Order hath
 settled Government among all the Creatures in
 the World : yea, the very frame of the World it
 self, the Fabrick of this great Body the Universe,
 doth stand by Order ; by Order doth it continue
 in it's subsistence, the immense parts of it are set
 in a subordination one to another, and depen-
 dence one upon another in a most beautifull Or-
 der : the highest of all those, is the *Empirean*
 Heaven, the Residence of the mighty God, where
 he keeps Court in Majesty and Glory : The next
 to it, the Christalline Heavens, conceived by
 some, to be the receptacle of holy soules, sepa-
 rated after they be delivered from the burden of
 the flesh : The next to that in order, is the wate-
 ry Heaven, so called from it's cullour, and trans-
 parency, and appointed for the same use as the
 former, to be a rest for soules departed, but which
 have not attained to the purity and perfection
 of the former : Next under them the 8th Sphere,
 that glorious Canopy of Heaven which we see
 over us, all bespangled with Golden Starrs, di-
 stinguish't by their severall Magnitudes and posi-
 tions, in their severall constellations, in a most
 beautifull order, *The Starrs in their order fought*
against

against Sisera : Next in order to it, the seven famous Luminaries of Heaven, every one moving in his severall Sphere by a regular motion, and finishing his course in his appointed time; among them, *The Sunne to rule the day, the Moone and the Starrs to governe the Night* : Next in order, the Elementary fire in the concave superficies of the Moone, with the vast Region of the Ayre, the habitation of the damned Spirits, the Apostate Angels, *those spirituall wickednesses in high places*, Eph. 6. 12. and the receptacle of the soules of wicked men after dissolution, where with those spirits they are reserved unto the judgement of the great day : And lowest of all the Globe of the Earth and Water, the Center of all the rest ; all these have their proper place and use in their subordination one to another, and dependance one upon another, all their severall motions, influences, and operations, all tending to the benefit of one another, and the beauty of the Universe : Now if any of these shall forget, or neglect his Office in the place that he holds in the Universe, if the *Primum mobile* shall stand still but one minute, or moment ; if the great wheelles of Heaven shall cease to move, or run retrograde, or cross one another ; if any of the Heavens, or Elements shall

shall change their places, if the Orbs and Spheres of the Planets shall juttle one another, or out of pride, ambition, or envy, contend together; if the Sunne shall hide it's face, and with-hold it's light, heate, and influence which it owes to the inferior World; if the Moon forget the appointed times of her goings out, and her returnes; if *Mazaroth* shall not come forth in his seasons; if the sweet influences of the *Pleyades* shall be stayd, or the bands of *Orion* loosed; if the Elements here below shall wage warr, with the superiour bodies, and discontented with their Lot, shall in spight and revenge, refuse to communicate their substance or qualities to the composure of the mixt bodies; if the Center of the Earth shall move it selfe never so little out of its place, what will become of the whole Fabrick of the World, the frame of the Universe must needs fall to ruine? what must needs follow? but conflagration in Heaven, combustion on Earth, all must be thrown upon heaps, and reduc't into the first Chaos? (*Bel.*) As it is with the body naturall, so it is with the body politique, it stands by order, and by order doth it continue in that standing; if that order be once broken, if ratioll men will not obey the Laws of right reason, if private men

men will not submit to the orders of those Societies of which they are, but every man will be a Law unto himselfe; if those Societies will not submit in *obedience* to the Laws & Constitutions of the greater Societies consisting of them; if those greater Societies will not obey the more generall Laws of the Land, and even those Laws submit to the Laws of Nations, what shall become of all? but combustion, and confusion, to the ruine and destruction of the whole: Certainly, the greatest blessing that ever God sent down from Heaven to Earth among the Sons of men in temporall things, is Government, the greatest happiness of men to live under it: take it away, and what will become of us? what will become of our liberty and property we so much contend for? who can say any thing is his own, or secure himselfe of his life for one houre? No marvaile then, if the Apostle, among all the sins that our Father was guilty of in this Fall, charge him more particularly with this, and as comprehending all the rest, put it alone into his Enditement, *By one Mans disobedience*. Disobedience is a branded sin, *It is as the sin of Witchcraft*, saith Samuel to Saul, 1 Sam. 15. that is, a sin most Diabolicall: therefore the sonnes of disobedience, are called,

Sonnes

*Sonnes of Belial, 1 Sam. 2. The Sonnes of Samuel were Sonnes of Belial : Why so? They knew not the Lord, saith the Text, that is, They obeyed not the Lord : Knowing, and Obeying of the Lord, are in Scripture Language all one : My people will not know me, Israel will not obey me, Isa. 1. 3. The Sons of Samuel, were therefore Sons of Belial, because they knew not, that is, obeyed not the Lord, nor their venerable Father Samuel : and very properly so called, if you consider the true signification of the Word : For if you examine the etymology of it in the Learned Language, you shall finde it is a compound word, & it is compounded of *Halul*, which signifies *Jugum*, a Yoke, and *Beli*, which signifies *non*, or *sine*, without, *Beli-halul*, *sine jugo*, without a Yoke, *Beli hala* by contraction *Belihal*, and taking away the aspiration *Belial*, so the Sons of disobedience, are Sons of Belial, Sons without a Yoke, such as will endure no Yoke, the Commandement to them is a Yoke, and they will not endure it, though it be never so easie, (Mat. 23) never so gentle, never so reasonable, never so just, yet they account it as a Yoke, and they will not endure it, they shake off all Yoaks : So disobedient Sons, Servants, Subjects, all that live under a Law, and Government,*

and

and deny obedience to it, are in the Language of the Scripture, *Sons of Belial*: But to finish this Point.

There are three aggravations in this sin of *Disobedience*, which doe much heighten it, and make it so hanous, and unsufferable. The first is,

1. *Pride*, Let men colour their disobedience as fairly as they can, under pretence of tendernes of Conscience, fearfulness to offend, or the like; let it be well look't into, you shall finde *Pride* at the bottome, they scorne to be commanded, or control'd, *Psal.* 12. 4. heare the voyce of them, *Psal.* 2. Come, *Let us breake these bonds asunder, and cast these cords from us*: and this proceeds from a spirit of *Pride* in them, a prime cause of disobedience.

2. *Contempt of Authority*, and that not onely of the Magistrate executing it, but of the Office which he bears: nor of the Office onely, but of the Ordinance; nor of it onely, but of God, the Author of it: and so it flies high, even as high as Heaven it selfe in affront of the divine Majesty, and so he takes it, *They have not despised thee, but they have despised me*, saith God to Samuel in such a case, *1 Sam.* 8. 7.

3. *The pernicious consequences of it*, it is the

ruine of all Societies, Kingdoms, Churches, States, Colledges, Corporations, Families; it destroys all Order in them, and puts them into mutinies; it puts them out of ranke and file, and makes them as an Army in a route, the speediest way to destroy it selfe, though it had no other enemy: and therefore the punishment of it hath ever been fearfull, and exemplary from the hand of God: For disobedience, *Etiam in minimis*, even in small matters, such as we cannot devise why they should be commanded, or forbidden, unless it were for tryall of obedience: Let *Lots Wife looking backe*, Gen. 19. 26. the old Prophet *turning backe*, 1 Kings 13. and this *one Man* in my Text *falling backe*, speak for all the rest; and to all, behold they stand up as Preachers of obedience to all Orders, Degrees, States, Conditions, and Societies of men to the Worlds end, with a *Discite justitiam moniti*.

And so we pass from the sin, to the Persons found guilty of it: and the Text sayes, *They are many: For by one Mans disobedience, many are made sinners*. How many? Even as many as are descended from him; not Infants excepted, which never saw the Sun: nay, we dare not except the blessed *Virgin*, the Mother of our Lord, of whom, though

though we say (with St. *Augustine*) That for the honour we bear unto our Lord, we are not willing to move any Question concerning his Mother: Yet (seeing the Schooles of Rome have made it a Question) we answer with *Eusebius Emiffenus*, who thus speaketh of her, and to her, *Thou diddest nine Moneths beare in thy body him which was the hope of all the ends of the Earth; he which gave life to all, was pleased to take life from thee: of thee he took that Flesh which was offered up in Sacrifice for the remission of the sins of the world: of thee he took that blood which was layd down for the price of the World, and for the ransome of soules: of thee he took that which even to thee he gave: yet all this did not so privilege her, as to exempt her from the common condition of the Daughters of Eve in this particular. A peccati enim veteris nexu per se non est immunis ipsa genetrix Redemptoris: So universall was the contagion, so inseparably cleaving to our nature: alas, the Fountaine was corrupt, how should the Streames be pure? the Root was imbirtered, it must needs bring forth branch and fruite after it's kinde, *Inde genus prauum sumus plenumque malorum.* Neither in this case may we lay in for our selves the younger brothers Apology for being poor, *Non mea culpa est, sed culpa**

parentum : It was not my fault, but the fault of my Father : So indeed would *Adam* have put it off to *Eve*, and *Eve* to the Serpent, but all in vain ; for both *Adam*, and *Eve*, and the Serpent, were all too blame, and found guilty : and even so is it in this case, *Etiam tua culpa est, & culpa parentum* : And this comes to pass upon these two accounts.

1. By reason of the neer union with, and neer relation that all men have to this *one Man*, the whole mass of mankind, being all with him upon this account, but as *one Man* : *Adam* in Paradise was but our nature personated ; and we out of Paradise are but his Person multiplied : When God Created *Adam*, he Created us : When God put *Adam* into Paradise, he put us there : When he made a Covenant with *Adam*, he made it with us : When God gave *Adam* that Law, he gave it unto us : When *Adam* transgressed it, we transgressed it with him : all this was done, to, and for, and by, and in, that nature which we all are, and so in him, and with him, we all stood and fell. To illustrate this by a simile paralell to it in the example of *Levy*, paying *Tythes* to *Melchizedec* in *Abraham*; *Heb. 7. 9.* And to say as the thing is, *Levy*, which afterwards received *Tythes*, paid *Tythes*.

Tythes in *Abraham*, being in the loynes of his Father *Abraham* when *Melchizedec* met him: and this was foure Generations before *Leuy* was borne inclusively: Yet being yet unborne, He payd Tythes in *Abraham*, being yet in his loynes: And even so: is it between us, and our Father *Adam* in this case; and hence it comes to pass, that we are not onely guilty of Originall sin derived from him, and the just punishment of that transgression; but even of that Actuall sin it selfe which was committed in *Paradise*, it was our sin: And *St. Paul* tell us plainly, *Rom. 5. 12.* *In him all men have sinned.*

2. This comes to pass by vertue of the Covenant which was sealed between God and *Adam* in *Paradise*, wherein we were all included and involved; for *Adam* stood not there as a single Person, but a representative of us all: neither did he act as for himselfe alone, but for himselfe and his Heires for ever; and it was binding, and stands good: And therefore *St. Paul* calls that, amongst others, *A hand-writing against us, Col. 2. 14.* Even in our Law, an Oath taken by a Proctor *in animam Domini*, is good; and a Father may make a Covenant, or *Covenantance* wherein he may involve himselfe, and his Heires for ever. And so was it in this

this case : If this satisfie not, that in the Prophet *Hoseab* may, which makes full to this point, it is in a passage between *Jacob*, and the *Israelites* descended from him, *Hos.* 12. 4. He found him in *Bethel*, and there he spake with us : Who was it here that found him ? it was God : Whom did he find ? *Jacob* : Where did he find him ? in *Bethel* : When did he find him there ? when *Jacob*, then a young man, flying from his brother *Esa*, and Journeying toward *Padan Aram* lodged by the way at *Bethel*, and then had that famous Vision, Of a Ladder reaching up to Heaven, and Angels ascending and descending ; at what time God appearing to him in a Dreame, comforted him againe the feare of his brother *Esa*, and made a gracious Covenant with him, of multiplying him and his Seed, and of bringing them into the Land of *Canaan*, and giving it to them for a Possession ; and *Jacob* likewise in a way of restipulation, Covenanted with God, That he, and his Seed should serve the Lord, and make him their God and Portion for ever. And all this was true of *Jacob*, and that there the Lord spake with him to this purpose. But how comes this so low as to reach to the *Israelites*, then living in the Prophet *Hoseabs* time, which were not borne till neere a thou-

thousand years afterward : for the time wherein the Prophet *Hoseah* Prophesied to the ten Tribes, was in the dayes of *Jeroboam*, the second King of *Israel*, when that Kingdom was in a declining condition, and drawing towards a period : And this Conference between God, and *Jacob*, was above a hundred years before *Jacobs* going down into *Egypt*, where he and his Seed remained foure hundred and thirty years before their departure thence ; after which, it was forty years before they came in view of the Land of *Canaan* ; and after their landing there, three hundred years did they live under *Judges*, till the dayes of *Samuel* the Prophet, in whose dayes they were grown into a Kingdom, among whose Kings, *Saul* was the first, between whom, and this *Jeroboam* the second, were above two hundred years : Now put all these together, you have full a thousand years between this meeting of God with *Jacob* in *Bethel*, and the time wherein the Prophet speaks these words in the *Text* in the first person, including himselfe, and the ten Tribes then living, *He found him in Bethel, and there he spake with us*, that were then unborn, and neer a thousand years after. How shall we make this good ? I answer, Well enough, if you consider the extent

tent of the Covenants and Promises there made: The Covenants and the Promises there made, were not made to *Jacob* as a single Person; but as a representative, the Head of all the Tribes descended from him, in whom God spake to them as well as to him, and by whom they speak to Almighty God as well as he, they were all equally with him involv'd in the Covenant, as to the promises in it, and obliged by it, as to the restipulation it was their own act, and as obliging as if they had been all alive at that time, and personally present in *Bethel* with him, or had sealed the Covenant with their own hands, the very case in the Text between *Adam* our Father, and us all: And therefore as the Prophet *Hoseah* there speaks of the transactions between God and *Jacob* in *Bethel*, in the name of himself, and all the Tribes descended from him, that they were all concern'd as well as he, all had an interest as well as he, as to the Promises of it, all equally oblig'd as well as he as to the restipulation in it, *He found him in Bethel, and there he spake with us*: So say I in this case, between our Father *Adam*, and us all, we are all equally concern'd with him, all equally interested, all equally obliged as if we had been then alive, and there

personally present at the *transacting* of it, *he found him in Paradise, and there he spake with us.*

And here by the way, take notice, that here is something for the justification of the practise of our Church in the office of Baptisme, in that passage of it, wherein we demand of the Godfathers, *Whether they doe*, in the name of the childe then to be Baptized, *renounce the Dewill and all his works, &c.* Is it any more then *Adam* in Paradise did for us all? or then *Jacob* in *Bethel* did for all the Tribes descended from him? or neer so much. Surely if *Adam* in Paradise, or *Jacob* in *Bethel* could undertake for so many in so great a matter and both stand good; it should be no such strange thing in a Christian Church, for a beleever to doe that office for an Infant borne of beleiving Parents, as to stand for it, both to receive a promise from God to it, and pronounc't by the Church in it's behalfe; and in the name of the Infant to make a promise to the Church in the way of restipulation, in those things that there we doe require, and all this justifiable, and to stand good by the Argument, *A Majori.*

And so I have done with the third passage, or particular in the Text, which considers the multitude that are found guilty of this disobedience,

ence, *By one Mans disobedience, many are made sinners.* We come now to the hurt that they receive by it, and the bruise that they all took by *Adams Fall*, being all then in his Loynes: And the *Text* tells us, that by it *they were made sinners.*

In which words we have two things, the *Modus*,
and
the *Res.*

The *Modus*, *They were made.* And,

The *Res*, *Sinners: Were made Sinners.*

And as to the former, there is a threefold enquiry how we come to be so made; whether it be by Imitation; or by Imputation; or by Propagation: And it is by Imitation onely, sayes the *Pelagian*: By Imputation onely, sayes *Catharinus*, and *Peregrinus*: But for which, their own *Bellarmino* controles them, least that should give too much countenance to the Doctrine of the Church of *England*, maintaining justification by an imputed Righteousness, which they will not heare of; therefore say they, it is by Propagation. The truth is, it is by all these three wayes: by Imitation, and by Imputation, and by Propagation: For whereas there are in Originall sin two things.

1. The guilt of that first transgression committed in Paradise.
2. Corruption of Nature flowing

flowing from it. The first of these is Imputed. The second is Propagated, which being a Mother sin, a breeding sin, becomes fruitfull in the whole course of our lives, in bringing forth innumerable actuall sins, and so makes us sinners by imitation, also in a world of sins committed after the manner of the transgression of *Adam*: And thus, *By one Mans disobedience, are so many made sinners, yea, become exceeding sinfull.*

The Figleaves which the *Pelagians* of old, and the *Catabaptists* of latter dayes have sought out, and sowed together to cover this nakedness, will not serve the turne, they are chiefly these six.

1. *The Naturalness of it.*
2. *The Involuntariness of it.*
3. *The Imputation it casts upon Marriage, as being a meanes of transmitting sin into the World.*
4. *The hard Condition it layes upon Infants, especially dying unbaptized.*
5. *The Countenance it gives to that Philosophicall Error, of the production of the reasonable soule ex traduce.*
6. *The Inequality of it, as is observed in severall Men.*

1. As to the first, It is *Natural* therefore, not sinfull ; We must distinguish between Nature created, and Nature corrupted ; between a necessity imposed, and a necessity contracted : The first of these had been a reasonable Apology ; but the latter is no excuse at all.

2. To the second, That it is *Involuntary* : St. *Augustine* thought, Voluntariness to be so necessary an ingredient in sin, that without it, it was no sin ; *Usque adeo peccatum est voluntarium, ut si non sit voluntarium, non sit peccatum.* But to this we answer, It was voluntary in the first act, when *Adam* had free will, *Qui male usus arbitrio suo, & seipsum perdidit, & arbitrium* : Who not using well his Free-will, lost both himselfe, and his Free-will.

3. To the third, *The imputation it layes upon Marriage, as being a means of transmitting sinne into the World.* We must distinguish between the Ordinance, and the *abuse* of it, and that rightly applyed, unties this knot ; Marriage in the first Institution of it, was not so.

4. To the fourth, *The hard condition it layes upon Infants, especially dying un-baptized.* I answer. Touching the state of such Infants, divers have diversly thought : The Papists condemne them, though

though not to the lowest Hell, yet to a place belonging to it, which they call, *Limbus Infantum*: Some of the Fathers condemne them, *ad poenam damni*, though not, *ad poenam sensus*, to the punishment of losse, but not to the punishment of paine. St. *Aug.* layes upon them, *Poenam mitissimam*, some gentle-punishment; but what that is, dares not determine. *Prudentius* goes a middle way between both, the happiness of Heaven he will not allow them; nor dares he condemne them to the pains of Hell; but hath found out for them a third place between both these; and that is, The new Heavens, and the new Earth, which shall be created, when these shall be dissolved. But let all these in their severall fancies answer me but to these two questions, which I will demand, in behalfe of such Infants.

1. Why it was necessary for our restauration, not onely that our Redeemer should be made Man, and Crucified for us; but that he should be conceived by the holy Ghost, and borne of the Virgin *Mary*?

2. Whether the purity of the Conception and Incarnation of the holy Child *Jesus*, is not as effectually to lay hold on Infants in the very Wombe, to the sanctifying of their natures, and

to the Curing of them of their Originall sinne, as the corruption of *Adam* propagated to them in their generation, is to infect them in the very Wombe, and in their very Conception : which grace and mercy of Christs holy Conception, and Incarnation, should and ought (where means and opportunity for it are afforded) to be applyed, and sealed up unto them in the laver of Regeneration ; in the necessary and unavoidable want of which (and not the contempt of it) let us know for our comfort, That the grace of Almighty God is not so tyed to his outward Ordinance, as that he may not, and often doth, sanctifie and save without it ; and may, when he please, dispence with his own Ordinance, though we may not.

*Baptismus signum est non causa salutis,
Contempsisse nefas, sed carnisse minus.*

Baptisme is a Signe and Scale, not the cause of Salvation, the contempt of it is a hainous sinne, but the want of it not so : And therefore they see more then I doe in this matter, which deny to Infants, so dying, Christian buriall : Are they capable of Grace in the very Wombe, and of Baptisme newly borne, if it may be had, and not of Buriall in the necessary want of it ?

5. To

5. To the fifth, *That it argues the reasonable soule to be generated, as well as the body by the Parents.* I answer, This dispute is more Philosophicall then Theologicall, and we must not fetch resolutions of Theologicall doubts, from Philosophicall Principles. The judgement of *Calvin* is right in this matter, *Neque queritur an per animam, an per corpus* : We are not to enquire whether Originall sin be transmitted by the body, or by the soule ; nor whether the soule be generated by the Parents with the body, or no ; the sin comes to be ours, *Quia sic à Deo ordinatum est, ut quæcunque dona primo homini contulerat, ea sibi ac suis haberet simul ac perderet* ; because it was so ordained of God, that whatsoever gifts he did bestow upon the first *Man*, those he should hold and lose for himselfe, and for his.

6. To the sixth exception, *That Originall sin is not found equally in all, but it is observed to be in some more, in some less ; in some in a greater, and in some in a less degree.* I answer, That there is indeed a question moved in the Schooles, *An Originale peccatum sit equaliter in omnibus* ; Whether Originall sin be equally in all ; and it is ruled in the affirmative, that it is so : But this is warily to be understood, *Et cum grano salis*, (as the Pro-
verbe

verbe is) with a grain of Salt. For whereas there are in Originall sin two things, as is above intimated. First, The guilt of the first transgression, that actuall sin committed in Paradise, *in eating the forbidden fruit*. And secondly, Corruption of nature, the just punishment and consequent of it. The first of these is equally in all : But the second not so. There is much to be attributed to Constitutions, & Complexions ; something to the Climates under which men live ; something to the Starrs and Planets, with their severall Positions, Aspects, and Constellations under which men are borne ; something to the conditions and manners of the Parents they descend from : all which have strange influences upon persons born into the world, and encline them severall wayes to one thing more, then to another, and in some are more predominant and vigorous then in other : Upon which account, I do much approve of an axiome I meet with in *Golius* his *Ethicks*, *Maxima felicitatis pars est bene nasci* : it is the greatest part of a mans happiness to be well borne ; that is, saith the Glosse upon it, *Eono temperamento*, of a good temperature of body, with which the manners of the minde doe much symbolize.

So all these allegations and pretences doe but shew how loath the Sonnes of *Adam* are to own that sin and guilt, of which notwithstanding they can by no means quit themselves. Heare the confessions of holy and humble men in this matter, *Who can bring any thing cleane, out of that which is unclean ?* saith *Job*. *I was conceived in sin, and borne in iniquity,* saith *David*, *Psal. 51*. *David* did not here accuse his Father, or his Mother of Adultery ; nor did he think (with *Tatianus*, and the *Eneerates*) the Act of Generation to be sinfull ; but finding in himselfe such a world of corruption, which did so often break out into actuall sin, to the dishonour of God, and the wounding of his own Conscience : in his Repentance and Confession he strikes at the root of all those cursed fruits and branches, his Originall corruption, *I was conceived in sin, and borne in iniquity*, the very case of us all. *Our Father was an Amorite, our Mother an Hittite*, and we are all the depraved Progeny of disobedient Parents, a corrupt generation, a seed of evill doers : This for the *Modus*. The *Res*, the thing it selfe now followeth, in this Word *Sinners*.

And such are they made in a three-fold respect.

1. In respect of the Primitive sin, that Actu-

all sin committed by our Father *Adam* in Paradise, of which we are all found guilty, as hath been shewed; and if the Lord should put nothing els into our enditement, but that onely, it were enough to cast us, and to condemne us unto everlasting death, in the judgement of the great day. Of this sin is it which *St. Paul* speaks, *Rom. 5. 12. By one Man sin entred into the world, and death by sin, and so death went over all men, in as much as in him all men sinned*: This may not unfitly be called, our Primitive sin.

2. In respect of our Originall sin; this by some is called, *The radicall sin*: by some, *Our birth sin*: by some, *The sin of our Nature*: they all express something of the nature of it. But it is best to use the termes of the Church, by which it is most commonly called, *Originall sin*: this I describe thus, It is the corruption of our created nature, whereby the Image of God at first stamp't upon us, is defac't; and the Image of Satan introduc't in the room of it, and so it consists in these two things: I will express them in two words.

1. A deprivation. 2. A depravation. A deprivation, whereby we are deprived of the Image of God first planted in us, consisting in perfect holiness, righteousness, innocency, purity, wisdom,

dome, knowledge, love, and goodnes, freedom of will, honour, and dignity, and such like heavenly and Angelicall perfections. And a depravation whereby the Image of Satan is imprinted upon us, consisting in envy, hatred, malice, covetousness, impurity, uncleanness, earthliness, sensuality, darkness, and all manner of evill.

By the former of these, there is in us naturally an averfness and backwardness as to any thing that is good : And by the latter a strong propension and inclination to any thing that is evill : from the former of these, proceed all our sins of Omission : And from the latter, all our sins of Cõmission. It is therefore called Originall sin, because it is Originally in us from the beginning of our being, and is the originall of all other ; our actuell sins proceeding from it, the radicall sin, because it is rooted in our very nature ; our birth sin, because we are borne with it, we bring it into the world with us ; it is therefore distinguished from all our actuell sins, as the root from the branches springing out of it, and the fruite growing upon them ; or as the Fountaine from the streames flowing from it : For Originall sin, is the sin of our nature, not of our actions, it respects not what wo doe, but what we are ; and

by it we are sinners in the very root : though we should never do good nor evill, the whole lump, the mass of man, of which he doth consist in all the parts of it, the body, soule, spirit, they are all sinfull, and hatefull unto God, without respect had to the actions flowing from them, or performed in them : This is the sin Saint Paul charges the *Ephesians* with; and in them all mankinde, *Ephes. 2. 3. You were by nature children of wrath, as well as others* : Upon this account is it, that we see Infants doe dye, though they never committed actuall sin, never did good nor evill ; but death is the wages of sin : and if there were no sin upon them, they should not dye: and what sin is that, but the sin we here speak of, the sin of their nature, by which they have naturally in them the seeds of all kind of sin : And it is not more naturall for any creature to doe it's kind, than it is for them to sin, when that corruption grows to that ripeness, that it can put forth it selfe. And this is that which makes this sin the more grievous, that it takes hold on us so timely. For there are foure great aggravations in this our Originall corruption.

1. That it seizeth on us so timely, even in the very Wombe, in our very Conception : We no
 sooner

13

Sooner are, but we are sinners even from the beginning of our being.

2. The duration of it, in that it continues upon us so long, even to the last day of our lives, and till we lay down these earthly Tabernacles, wherein our soules do dwell: it is in this respect, like the ground Ivy in the Wall, which when it hath once taken root within it, can no wayes be gotten out, till the Wall it selfe be pulled down. So is it with this, the sin of our nature dwelling in us, we may be cropping of it, and pruning it by the duties of mortification; but to pluck it up branch and root, shall we never doe, till our finall dissolution.

3. The vigour of it, it is strong and vigorous, active and lively, it forceth obedience to the unjust motions of it. *St. Paul* calls it, *A Law in the Members*; it gives Law to a carnall man, and challengeth obedience; the motions of it are set on with such strong impulsions, as are not easily resisted.

4. The Universality of it, and that in three respects, 1. Of Persons.
2. Of Parts.
3. Of Sinns.

1. *Of Persons*, it hath invaded the whole masse of mankind, with every individuall descended from *Adam* (as hath been shewed) the Son of God onely excepted.

2. In

2. In respect of *Parts*, it spreads it selfe over the whole man, and every part of him, internall, and externall, his soule, in all the faculties of it is corrupted, in the understanding, the memory, the will, the affections, the very Conscience is defiled, the highest faculty of the soule, the very spirit of the mind, the purest part needs renovation, *Rom. 12.2.* And for the outward man, the body, with all the parts of it, it is but the Organ or Instrument of the soule, too ready to adt those evils which the soule puts it upon, which are therefore called by the Apostle, *Weapons of unrighteousness*, serving to unrighteousness, *Rom. 6.*

3. It is Universall, in respect of *Sinns*, there being in man naturally the seeds and root of all sin ; and there is no sin so hainous, that we heare or reade of in others, but the seed and root of it is in our selves ; and did not Almighty God, either by his renewing grace sanctifie us in part ; or by his restraining grace cohibit us, and prevent us, there is none of the foulest sins that we heare of in others, but we our selves might have fallen into them, as well as they : we doe not know our own hearts ; but he that doth know them, hath told us of what temper they are, *Gen. 6. That*

the imaginations of them are onely evil continually. And our Saviour tells us, That out of the heart proceed Murders, Adulteries, and all abominations.

What more could he have said, if he had said, That our corrupt hearts are the very sinks of sin, and our imaginations the Forges of iniquity? Who does not find and feele this in his own soule, in the variety of lusts, and burnings, boylings, bubblings, stirrings, incitations, provocations, strong propensions and inclinations to evil of all sorts? as St. James tells us, *Jam. 1. 14. Let no man say when he is tempted, he is tempted of God: for God tempteth no man. But every man when he is tempted, is drawne aside of his own lust: Then lust when it hath conceived, bringeth forth sin: and sin when it is perfected, bringeth forth death.* There you have the conception, birth, growth, and perfection of sin, and all from our selves; it is a lust, and it is our own; so that though there were no Devil to tempt, no world to allure, nor any other thing to withdraw: yet we have it within us, we carry it about us, which draws us aside, and carries us unto evil, our Originall corruption.

3. In respect of actuall sin flowing from this our Originall corruption; and where the Fountaine is so corrupt, the waters issuing out of it, must

must needs be so too: where the Tree is evil, the fruit cannot be good; Lust conceiving is very fruitfull in bringing forth actuall sin unto death. This actuall sin, St. *Augustine* thus describes; 'tis *Omne cogitatum, vel concupitum, vel dictum, vel factum contra Legem Dei*; any thing, that is either thought, or desired, or spoken, or done contrary to the Law of God: Now upon these four branches, the fruits of sin that grow are so many, and so many-fold, and so often renewed, that thy passe all Arithmatick to number them. This Tree (beyond that St. *John* speaks of in the *Revelation*) bears fruite not every moneth, but every moment: The holy Prophet that kept a good watch for preventing sin, yet confesseth, *They were more in number than the haire of his head*; and that his heart failed, and that he was even astonished at the sight of them, when he entred into the thought of them: And as for their number they were so many, so for their weight, *They were so heavy*, that he complains, *they were gone over his head, and become a burden too heavy for him to beare*: And if so holy a Prophet as he was, saw such cause so grievously to complain in the sence of his sins, in respect both of their weight, and number? How much greater cause have we sinfull soules, to bewaile

waile our condition in respect of sin, which lye under a far greater number, and heavier weight of sin, then he did, if we were but sensible of it, and so much more wretched, because we are not so: but (*Bel.*) it is our duty, and a great part of our office to make you sensible of them, and of your wretched condition under them, and the danger that you are in, by reason of them, that we may make you sick, and weary of them, that you may look out for remedy against them, while remedy may be had, that we may drive you unto Christ, by whom you may be relieved, and released. *The whole need not the Physitian, but they that are sick*: while men think themselves whole, (though they be not so) they will never look out for help, nor seek to the Physitian: So you, while you think well of your selves, in respect of your spirituall estate, you will not think that you have any need of Christ, you will never be able to judge what Christ hath done for you, you will never prize the blood of Christ as you ought, nor value the grace of the Gospel as you ought; but under a false opinion that all is well, you will sit down securely, and cry, *Peace, peace to your selves, where there is no peace*, and so dye in your sins, and perish in your error.

And there are two things by which you deceive your selves in judging of your selves in this matter.

1. The first, Because you doe not measure your selves by the true rule.

2. The second, Because you doe not behold your selves in the true Glasse ; the former of these would discover unto you your miserable inconformity : And the latter, your deformity, in respect of the Image which once you had upon you : But,

First, Men commonly deceive themselves in this, they doe not measure themselves by the true Rule ; That Rule is the pure and perfect Law of God, the Image of his holiness, and witness of his will, *Psal. 119. 9. This Law is a pure Law, a perfect Law, an undefiled Law, Psal. 119. 7. A spirituall Law, quicke and lively, Heb. 4. 12. piercing into the inmost thoughts, searching the most darke and secret corners of the heart, mighty in operation, piercing even to the dividing of the Soule and Spirit, the Joints, and the Marrow : It examines not onely the outward worke, but the inmost thoughts ; judgeth not onely of our Actions, but of our Nature ; not onely of the Fruite, but of the Root, and the Tree whereon*
it

it grows, and requireth of both, perfect conformity to it selfe, exacteth perfect, universall, spirituall, and personall obedience to every part, and par ticle of it, and that upon paine of a Curse, *Cursed is every one that continueth not in every thing that is Written in the Book of the Law to doe it*; this is the shrill Voyce of it, Gal. 3. 10. Oh ! if God should enter into Judgement with us ? If he should Arraigne us at the Barr of his Justice, and try us by this his Law ; I say not as Saint Peter, 1 Peter 4. 18 *Where shall the ungodly, and the sinner appeare ? But, Where shall the justest man living appeare ? How shall we answer one of a thousand ?* Let us but examine our selves by this Rule, and it will soon discover unto us our miserable inconformity.

Secondly, Men doe not behold themselves in the true Glasse : This Glasse is our Created, (not our corrupted) Nature. We look upon our selves in our corrupted Nature, as we are conceived in sin, and borne in iniquity ; and if we live up to those Principles which we brought into the World with us, we are apt to thinke well of our selves, that our estate is good enough ; and that, that is as much as can be required of us : Yet alas, Who is there that doth

so? What Sonne of *Adam* did ever live up to those Principles? Yet if we should doe so, that would not serve the turne, to render us acceptable in the sight of our Creator: Divine Justice requireth that we should live up to the Principles of our Created Nature, those Principles, which God put into us, when he first Created us in *Adam*, before the Fall, when he Created us after his own Image, indued with perfect holiness, righteousness, innocency, freedome of Will, abundance of Knowledge, and Understanding, Wisdom and Judgement, Power and Grace, Love and Light, and all other Heavenly perfections, rendring us little lower then the Angels; which perfections, though we have since (by our own folly lost and forfeited, and so made the Law impossible to be kept by us; *Rom. 7.* Yet that doth not hinder, but that Almighty God may still challenge obedience at our hands, according to those abilities, which then he gave us, and endowed us withall. For, (as a Father speaks, and that most rationally in this case,) *Homine amittente potestatem suam, Deus non amittit jus suum*: Though man hath lost his Power to obey, God hath not lost his Right to command, and to require obedience at his hands; and

and we are to this day debtors to him upon that account. And if we fall short in our obedience of walking up to the Principles of our Nature corrupted ; How far short are we in our obedience due to Almighty God by our Nature Created. Oh if Almighty God shall shew us our Faces in this pure Glasse, to let us see what we are now in our corrupt Estate, in comparison of what we were in our in our Nature Created, how ugly will our deformity appeare to be ? What Leprous Faces shall we see in it ? What Leopard spots upon our Soules ? we shall even be afraid of our selves, we shall be forced to lay our hand upon our mouth, to cast our selves down into the dust, and to cry out with the Leper in the Law, *Lewit, 13. 45. I am uncleane, I am uncleane* : And with *Job, Abhorre our selves, and repent in dust and ashes*. Oh that we had but one dayes experience of what we were at the first, as God Created us in *Adam*, that we did beare upon us, if it were but for one day, or houre, that Image of God, which was stamp't upon us in our Creation, that we might compare it with this our present estate under corruption ; with what floods of teares would we lament our loss by the Fall ? How earnestly would

would we endeavour to recover our selves? How diligently would we look out for help, & where we might finde one, which would but lend a hand to help us up againe, we would give no rest to our soules, till we had found out some way and meanes whereby we might be restored to our former purity, and have the Image of God, which we have lost, repayred in us? But you will say, *How shall that be done? Where shall we begin? What can we now doe in order to it? What stocke have we (now all is lost) to worke upon?*

And here comes in that grand inquiry touching the extent of the evill contracted by the Fall, both in respect of the *Good* we have lost, and of the *Evill* which by it we have brought upon us : *ἕν τιμα πονηροῦ καὶ πανταχὶ περιεργόμενον.* A *Question* famous, and much debated, it is Saint Chrysostome. Fall he did; but how low did he fall? Wounded he was; but how deep was his Wound? Was it unto death? Or, did it leave him as the Theeves did the Traveller, passing between Jerusalem, and Jericho (*semitinum*) half dead? Whether was that in his Head, or that in his Heart deeper? Did he lose more of the light of his understanding, then he did of the freedom

of his will ? Or, was he equally hurt in body ? Or, did he lose all of either ? Was he in his naturalls onely maymed ? Or, in his supernaturalls altogether spoyled ?

Touching which Queries, I finde two different Opinions (that I may summe them up all in two.) The one conceives *Adam fallen*, to be in better estate than indeed he is, or the Truth will beare. The other in worse. In the former ranke, are the *Pelagians*, and others. In the latter, the more rigid *Calvenists*, which give him in little better then a stock, or a stone, these are the Words of their Chiefe Master of Sentences, who Commenting upon some words of the Apostle Saint Paul, touching man in his corrupt Estate, thus concludes, *Quid magis dixisset, si stipites, aut truncos nos appellasset ?* What could he have said more, if he had called us stocks or stones ? Between these two, I take not upon me to determine. Certainly the bruise that our Father took by that Fall, and we in him, being then in his Loynes, was grievous; even with teares of blood to be lamented. But did it strike him so dead to all intents, that it left nothing

nothing in him, whereby he might become sensible of his losse to bewaile it ? Nothing which might give him encouragement to endeavour his recovery ? Did it so utterly unman him, as to leave no more power in him to help himselfe in order thereunto, than if he were a stock, or a stone ?

This Doctrine to those which have already obtayned mercy to their recovery, must needs be pretious; it magnifies beyond measure the riches of that Grace to them which hath made such a difference between them, and others, where it found none : But in how desperate a case doth it leave all the rest of the sonnes of *Adam* ? How doth it take away from them all encouragement of endeavouring after their own good ? Is there nothing seasonable to be spoken to a man yet *in puris naturalibus*, but onely this ? You cannot work, nor you cannot will, nor you cannot so much as will the having of such a will : and though the Grace so to doe were held forth unto you, you could not reach forth your hand to take it in, except that hand that brought it, lift up yours to take it; you are meerly passive,

five, you must onely expect till that Winde which bloweth, when, and where it listeth; blow upon you, and breathe into you the breath of a spirituall life ; and then you cannot but will, then you must needs work, and walke, and hold on to the end, and never look back againe ; a Doctrine which for my part, I dare not Preach in neither of the branches of it : Surely, it cannot be denied, but when *Adam* fell from his Allegiance, and brake Covenant with his Maker, he forfeited all that good which was made over to him in that Covenant : But what if Almighty God of his infinite goodness, and for the merit of him that was to come, would not take the utmost farthing of the forfeiture ? Or, what if in commiseration of the decayed estate, he were pleased to lend him a new light ; or by a generall influence of Grace, help the imbecillity of Nature decayed ? How doth this any way derogate from Grace ? How doth it not much more magnifie it ?

True it is, the Image is lost, and miserably defac't ; yet the goodly limbes of his

well set body, the large lineaments of his goodly proportion are yet to be seen in the Law of our Nature, in the Rules of right Reason, in the Principles of Naturall and Morall Right yet left in us, in the insatiable desire, and thirst of the minde after Knowledge, in the indefatigable industry and study in the disquisition of high things ; and above all, in that rare faculty of the soule, Conscience considered in both the parts of it, *superioris*, and *inferioris* the one the *Treasurer* ; the other, the soules *Controul*er : In consideration of which, some of the Fathers, have thought such Sentences as these comfortable ; *Faciamus quod nostrum est, cetera Deus supplebit* : Let us doe what we can, God will supply the rest which is wanting : Such as this, *Facienti quod in se est, gratia nemini denegatur* ; To a man that doth the uttermost that he can, God will never deny his Grace, but seeing him faithfull over a little, he will make him Ruler over more : but this is our great sinne, and will be our great condemnation another day, that we doe not walke up to that light which we have ; nor to those

those abilities which are yet left in us since the Fall; The Lord need not put into our Enditement our Originall sinne, nor condemne us by that Law, which in our integrity he gave us to keep, and obey; our rebellions against the light yet left in us; our neglect of those abilities, and helps yet afforded us, are enough to condemne us, and to cast us, in the Judgement of the great Day: The Evill that is in us, we daily improve, by giving way to those lusts and corruptions, and by our custome and continuance in sinne, they gather strength, and take deeper rooting in us, then they had at the first: And (as if were not enough by his disobedience to be made sinners) we by multiplying actuall sinnes and transgressions, make our selves much greater sinners, and become much more Children of Wrath, then we were before: But that little of the good that is left in us, we neglect it, we let it dye in us, we take no care at all to strengthen it, or to improve it; that weake light yet remaining we put out; those few Mites of Naturall and

Morall Principles in us, of Right Reason, and Naturall Conscience, we carelessly wast, and throw away those few sparkes, or embers rak't up under the Ashes of our ruine, we put out, and extinguish, and so leave our selves nothing to work upon, no stock to traffique withall.

We blame, and condemne our Father *Adam* for his miscarriage in Paradise, and for his so ill husbanding of those rich Talents committed unto him ; when if we look well into our selves, and impartially judge our selves, we shall finde, we are guilty of the same error in the managing of our Mites, as he of his Talents ; but the fewer they are, the more carefull had we need be of them, and the more studiously endeavour to preserve and improve them.

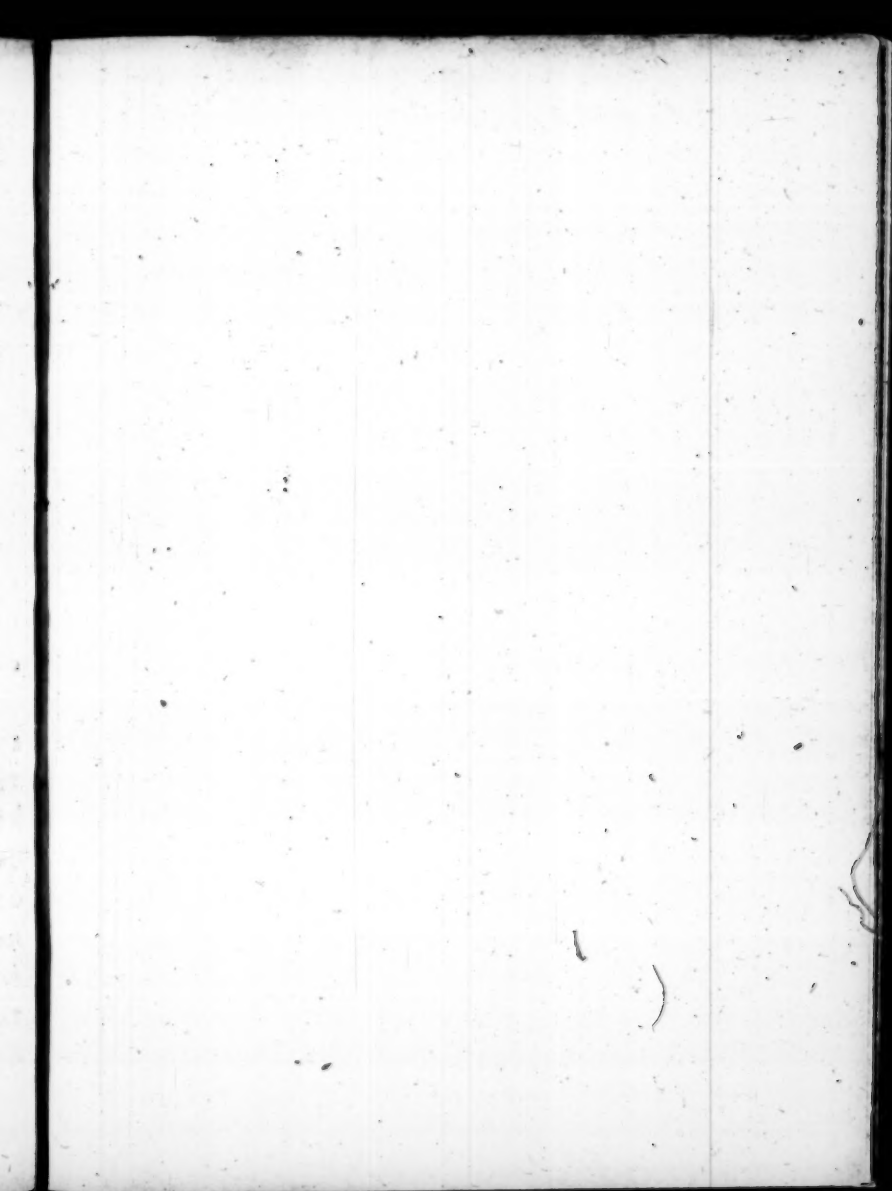
I will conclude this Discourse with an Exhortation to all the *Soules* of *Adam* ; and it shall be the same which our Saviour gives to the Church of *Sardis*, and in the same words, That they doe strengthen the things that remaine, and are ready to dye, Rev.

3. 2. And that which Saint Paul gives to Timothy, 2 Tim 1. 6. *That they stirre up the gift of God, which is in them* : Where the Verbe, *to stirre up*, is in the Originall very significant, and to our purpose, it is ἀναζωοποιεῖς, which signifies, *To blow the Coales* : The gifts which God bestowed upon us in Adam, were in us then, as John to the Jews, *A shining, and burning light* : Now though that light be by Adams Fall put out, and the Coale (in a manner) quench't ; yet some sparkes there are yet left, and embers rak't up in the ashes of our ruines, if we would but stirre up those cinders, or embers, and cherish those sparks, and gently blow upon them with our best endeavours, assisted by that Winde, *which bloweth where it listeth*, they may not onely be preserved alive, but kindle againe, and by the addition of some combustible fuell layd about it, and the concurrence of that Divine grace and goodness, which hath said, *It will not breake the bruised Reed, nor quench the smoaking Flax,* take fire, and increase, till it improve into a flame, and so shine, and burne againe in grace.

*Suscipitq;
ignem so-
lis, atque
arida er-
cum
Nutrimen-
ta dedit,
vapulusque
in fomite
flumina,
Virg.*

grace here, *by the spirit of burning*, Isa. 4.
 4. and in Glory hereafter. Unto which
 life, even that Pillar of Fire, which was
 Guide to the Israclites in all their Jour-
 nies from *Ægypt*, to *Canaan*, leade us, and
 guide us, for his holy Names sake ; To
 whom be ascribed all Honour, Power, and
 Prayse for evermore. *Amen.*

FINIS.



you found that

Second Edition

THE
Second Adam;

BEING.

The Second Part, or Branch of the
Comparison between the first, and the
second *Adam*, in these Words,
*So by the Obedience of One, shall many
be made Righteous.*

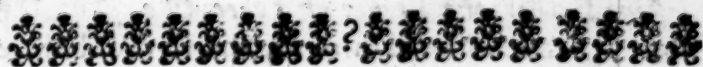
By Thomas Bradley Doctor of Divinity,
Chaplain to His late Majesty King
CHARLES the First, and
Prebend of York.

And there Preached at Lent
Assizes holden there, 1668.
Oxon. Exon.

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Rom. 5. 19. *So by the obedience of one, shall many be made righteous.*

IN opening of which words, we will observe the same Method which we did in our Discourse upon the former, in these four particulars. By considering first, *Who was this One ?*

Secondly, *What was this his obedience ?*

Thirdly, *How the benefit of it comes to be communicated to so many ?*

Fourthly, *What Righteousness that is which they gain by it ?*

These four particulars clearly offer themselves to our consideration upon the first view of the Text: and so, they are an apt Reddition to the four particulars we considered in the first *Adam*, in the former branch of the comparison between them.

To the first then, *Who was this One ? What, Hath he no Name ?* Yes, The Prophet *Isay* tells you his Name, *Isa. 9. 6. His Name shall be called Wonderfull, Counsellor, the mighty God, the everlasting*

lasting Father, the Prince of Peace, &c. Yea, he had a Name assign'd him by the Father before he was borne, *Math. 1. 21. His Name shall be called Jesus*: For though he was borne in time, in the appointed time, in the fullness of time, *Gal. 4. 4.* yet he had a being before all time; *His goings out were from the beginning, and from everlasting, Micha 5. 2. Jacobs Shiloh, Balaams Starr, Daniels Messiah, Davids Branch,* out of the Root of *Jesse* they all meet in this One: All along throughout the whole Scripture from end to end: There is a Veine, a Master Veine, wherein his blood doth run, and whereby he was made known to the Church in all the Ages and Generations of the World; in the Promises, and Prophecies, Types, and Figures, Sacraments, and Sacrifices, untill he came himselfe in Person to fulfill them all, and by his holy Birth, Life, and Death, Resurrection and Ascension, to make them good, and to purchase unto us, the righteousness in the Text mentioned. This is that *One* in the Text; in this *One* doe all these things meet, and concenter: The Apostle both frugally, and prudently set him forth unto us in this short expression of one word, one syllable, and that an indefinite

too, for two reasons, he had a double reach in it.

First, To put us upon a farther inquiry after him, that so we might come to be better acquainted with him, and to know him more distinctly in his Person, in his Natures, in his Offices, in his Works, in his Miracles, and in the fruits and benefits of them all, as they are sparsedly set forth in the holy Scriptures : *Search the Scriptures, for in them you thinke to have eternall life, and they are they which testifie of me, saith himselfe of himselfe, John 5. 39.*

Secondly, To teach us the singleness, the singularity, the Oneness (if you will) of this our Mediator ; he is One and he is but One, he is alone, there is not another with him, he hath no partner in this great undertaking.

And this Oneness in order to this great achievement consists principally in these three things, he is *One* in these three respects.

First, In respect of his Filiation.

Secondly, In respect of the Union of the two Natures, the Divine, and the Humane, in his One Person.

Thirdly, In respect of the performance of

this great work of the Mediatorship. In all these respects he is *One*, and he is alone.

First, In respect of his Filiation; he is the onely begotten Sonne of the Father: God hath many Sons indeed; Angels are his Sons, *Job* 1. they are his Sons by Creation: The Saints are his Sons too, they are his Sons by Grace, by the Grace of Adoption. But this *One* in our Text, is a Sonne after a more peculiar manner; he is his Sonne by eternall Generation; *His onely begotten Sonne*, so *St. John* 1. 14. *The Word was made Flesh, and dwelt amongst us, and we saw his glory, as the glory of the onely begotten Sonne of God, full of grace and truth: So we profess in the Apostolicall Creed, and confess, To beleewe in Jesus Christ the onely begotten Sonne of God: so in John* 3. 16. In all which places, this addition, *of the onely begotten Sonne*, is not vaine, it is full of emphasis, and doth exceedingly magnifie the transcendent love of the Father to the lost Sons of *Adam*, that for the restoring of them, would part with his own Son, his onely Son, and give him up to such hard conditions as he did, for their recovery. No marvaile, if the Evangelist reporting this, set it forth with a Note of admiration, *John* 3. 16.

God

God so loved the World, that he gave his onely begotten Sonne, to the end that whosoever beleeveth in him should not perish, but have life everlasting. Those foure circumstances in it, of *Tantus*, *Tantillo*, *Tales*, and *Tanti*, that so great a Majesty should look upon such inconsiderable creatures, and those so grievous sinners, enemies, and disobedient to doe so much for them, raises his love and goodness to that height, that is beyond the comprehension of Men, or Angels. When God, for the tryall of *Abrahams* Faith, layd so hard a Taske upon him, as to command him to offer up his onely Son in sacrifice to him, and saw he was so ready to obey him, as to build the Altar, to binde his Son to the Wood upon it, and to stretch forth his hand to kill him, he stayes his hand, *It is enough* (saith he) *hold thy hand, for now I know that thou lovest me, seeing thou wert willing to offer up thy onely Son in Sacrifice in obedience to my Word.* If that were a sufficient evidence of *Abrahams* love to God? upon how much stronger evidence may we conclude the love of God to the lost Sons of *Adam*, which did not onely offer to offer up, but offered up indeed his *One, and onely begotten Son* a Sacrifice for their ransome?

Secondly,

Secondly, This Oneness respects the Unity of his Person, consisting of two Natures, the Divine, and the Humane, yet both by hypostaticall union so united, as that they make up but one Christ, one Person, *ὁ ἀνθρώπος θεός*. *God Man*, to be a fit Mediator between God and Man, and all this was necessary in all the particulars of it. First, That he should be God. Secondly, That he should be Man. And thirdly, That both these should be so united, as to become *One*. It was necessary that he should be Man, that so he might punctually satisfy Divine Justice, answering for sin in that Nature that had committed it. And it was necessary he should be God, that by the Dignity of his Person, he might adde value to his sufferings, and obedience, to make them satisfactory for the sins of the whole World. It was necessary that he should be Man, that he might have what to offer up to God in sacrifice for us, a body capable of death and sufferings, with blood to shed, without which there is no Redemption; and the God-head is impateible: Therefore saith he in *Psal. 40. 6. A body hast thou prepared me, Heb. 10. 5.* And it was necessary that he should be God, that so by the Power of his Deity, he

might

might sustaine the Humanity, under the great burden of his Fathers wrath, and death the consequence of it, and by his own Power rescue himselfe by a Glorious Resurrection, and a Triumphant Conquest over all the powers of darkness. It was necessary that he should be Man, that so he might be a compassionate High Priest, sensible of our miseries, and infirmities, and so become a more earnest Advocate and Mediator for Man. And it was necessary that he should be God, that so he might be fit to mediate with God for us : *If one Man sin against another, the Advocate shall pleade for him : But if a Man sin against God, who shall pleade for him ?* Who, but *One*, that is God, like unto him ? Therefore it was necessary that he should be both, both God and Man, and both in *One* : Neither as meer Man, so compassionating the decayed Estate of the lost Sons of *Adam*, as to neglect the Honour of the Deity wronged and offended ; nor as meer God, so tendering the Honour of the Deity injured and offended, as to neglect the deplorable Estate of Man-kinde lost, and undone ; but as *One* that was both, that did partake of both, was near and deare to both, and both to him, he might lay an indif-

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ferent hand upon both, and so become between them, an equall and indifferent Mediator. In this Union we have that great Mystery of godlines so much magnified by *S. Paul*, *1 Tim. 3. 16.* *Of God manifested in the Flesh*; that stupendious Mystery, which the Angells themselves doe with so great admiration and astonishment pry into, *Of God in Christ, reconciling the World unto himselfe*, *2 Cor. 5. 19.* In this Union of the Divine and Humane Nature of the Mediator thus met together in this *One Person*, was that great Marriage made up in Heaven, the Banes whereof were so long before Published on Earth by the Royall Prophet *David*, *Psal. 85. 10.* *Mercy and Truth are met together: Righteousness and Peace have kissed each other.* In this Union did *Isaias* Twinns meet, the Childe, and the Sonne; *Isa. 9. 6.* *Unto us a Childe is borne, unto us a Sonne is given*: The Childe was borne; but the Sonne was given; the Childe without a Father, the Sonne without a Mother; both in *One*, and both but *One*, this *One* in the Text, *God and Man*, the *God Man*, or *Man God*, *Jesus Christ*.

Thirdly, He is here styled *One*, in respect of the great Worke he was to performe in the great Office of the Mediatorship, to make peace

peace between God and Man, to make an atonement, that is, to set them at *One*, which were before at such a distance one from another, in which work he was alone, he had no partners to assist him. There is but *One Mediator* between God and Man, the *Man Christ Jesus*. 'Tis true, *Moses* was a Mediator, *when he stood in the gap between the living and the dead, to turne away wrath when it was gone forth, and the Plague was begun*, *Exod. 32*. So are all the Saints and faithfull servants of the Lord, favourites of Heaven, which use the interest they have in God, for the good of the World, to intercede for them, to appease his wrath, and to deprecate the evils which God threatneth to bring upon them for sin, and for transgression, for whose sakes and Prayers, God is often prevailed with, to divert, or to suspend, or to mitigate the Judgements which their sins have called for; but these are Mediators of Intercession, not of Redemption: Of it the Prophet tells us, *Psal. 49. 7. No man can deliver his brother, nor pay a Ransome to God for him. Nor amongst the Angells is there found a Mediator; Alas! they stood in need of a Mediator, as well as we, but found none: For he took not upon him*

the nature of Angels : but he took upon him the seed of Abraham, Heb. 2. 16. yea, even the good Angels stood in need of a Mediator, though not to recover them out of a lost estate, yet to establish them in that estate wherein they stand. No, nor among the sacred Trinity is there found a Mediator besides him : For although it be true, *Omnia opera Trinitatis ad extra sunt indivisa*, as the Schooles speak ; and in the continuance of this great Gospel designe, the wisdom of the whole Trinity was set on worke, and every person in it did contribute to the laying of the plot : yet when it came to execution, by Divine dispensation, it fell to the Sonnes share to execute it, to transact it, and in his Person to undertake, and go through with it. Of this the Prophet puts us in minde, or rather the Lord himselfe by the Prophet, Isa. 63. *I have troden the Wine press alone, and of the people there was none to help me*, ver. 3. and again, ver. 5. *And I looked, and there was none to help : and I wondred that there was none to uphold : therefore mine own arme helped me, and my wrath sustained me.* This is againe remembered by St. John in the fifth of the Revelations, under the notion of receiving, and opening a
book

book with seven Seals : First exclusively, *verse* 3. *None was found that could open it but he.* Secondly inclusively, *ver. 5. 6. 7. Where he taketh the Book, looseth the Seals, and openeth it, to the great joy and jubily of the Church, both Militant, and Triumphant : This the Church Triumphant presently testifies, by breaking forth into his prayse, in that their new Song ver. 9. and by their Angelicall Doxology, verses 11. and 12. Worthy is the Lambe that was killed, to receive power, and riches, and wisdom, and honour, and glory, and prayse. And the Church Militant joyne with them, ver. 13. Prayse, and honour, and glory, and power, be unto him that sitteth upon the Throne, and unto the Lambe for evermore. And let all those that look for benefit by his Mediatorship, say Amen; and joyne with this Angelicall Choyre in their Heavenly Hallelujahs, and say, Glory be to God on high, for this Peace on Earth purchased by the Mediator, and for the good will shewed to the Sonnes of Men.*

2. And so we have done with this One in the Text, the Person by which our deliverance is wrought : We now come to consider of the way and means by which he hath wrought it ; & the Text tells us, it was by Obedience, *So by the Obedience of One.*

But was this the onely way for the Mediator to work deliverance for the Sonns of *Adam* ? Or was it suitable to the state of so great a Person, of whom so glorious things are spoken, to submit himselfe to suffering, and *Obedience* ? Had he come down in State and Majesty, with Power and great Glory, *Riding upon the wings of the winde, attended with Legions of Angels and Arch-Angels, in flaming fire rendring vengeance to his enemies ; treading upon the necks of Kings and Kefars ; by strong hand vanquishing the powers of darknes, and bearing down before him all opposite Power that did advance it selfe against his Kingdome ; this had been an equipage well becomming the Prince of Glory, the King of Kings, and Lord of Lords ? But for such a Person so farr to lessen himselfe, as to de-throne himselfe, to strip himselfe of all those Robes of Majesty and Glory, which he enjoyed at the right hand of the Father, and to take upon himselfe the forme of a servant, of an Infant, and to come downe from God to Man, from commanding Angels, to submit to the commands of vile sinners, and from thundering in Heaven, to cry in a Cradle, was such a condescention, as may well afford matter of admiration and astonishment to Men*

and

and Angels. Yet so it was, and so it must be, or we had been all *Children without Adoption*, Gal. 4. 4. 5. It was the disobedience of the first *Adam*, and ours in him, that he came to answer for : And what better way to answer for disobedience, then by obedience ? every evill is best expelled by 'irs contrary : Will the first *Adam* in the pride of his heart aspire to the very *Zenith* of Dignity, the *Apex* of Majesty, and being but a man, will needs be like unto God ? The second *Adam* to expiate this sin, must come downe to the very *Nadir* of humility, and being God must become Man, that so he might make a recompence unto God for that his inordinate ambition, and so make his peace. Did the first *Adam* offend by Eating ? By Fasting must the second *Adam* expiate that his intemperance, *Matth.* 4. Did the first *Adam* abuse his liberty and priviledges in Paradise ? The second *Adam* must make amends for it, by his Heremitticall hardship in the Wilderness. Did the first *Adam* so pusillanimously betray himselfe, and his, by yeelding to the suggestions and temptations of the Devill ? The second *Adam* to repayre that loss and dishonour, must encounter the Devill, and in faire cumbating vanquish him
again

again and again, and so fully revenge the quarrell of the first, *Matth. 4.* Did the first *Adam* offend by disobedience? By obedience must the second *Adam* satisfy for it, and so he did; for so saith the Text, *By the Obedience of One.*

There are two things in this great transaction well worth our Observation. First, How the second *Adam* hath trac't the first all along step by step; and where ever he found the first *Adam* had endamag'd us, there doth he make a stand, and not pass by till he hath repayred us: As *Ezek. 16. 6.* *As I passed by thee, I saw thee in thy blood, &c.* The second, How in this reparation, he provides for us all along a remedy suitable to our malady, a salve proper for the cure of the sore, a satisfaction punctually answering the Justice of God for that sin, by which we had offended it, as in the passages above intimated: See it farther more clearly and distinctly in this his obedience.

There are three branches of this his obedience, by which he hath set us free, and wrought out righteousness for us. First, The Obedience of his Birth. Secondly, The Obedience of his Life. Thirdly, The Obedience of his Death. First, the Obedience of his Birth, in his holy Con-

Conception and Incarnation. Secondly, The Obedience of his Life, in his holy and unblameable Conversation. Thirdly, The Obedience of his Death, in his bitter Passion and Crucifixion; and these were all necessary, none of these three could have been spared: For three wayes we stood obnoxious unto Divine Justice.

First, For our Originall sin, the sin of our Nature, wherein we were conceived and borne.

Secondly, For all our sins of Omission; and particularly, for sayling in performing the condition of the Covenant of Works, and of obeying the Commandement given in Paradise, in the mandatory part of it, upon which, Life, and Salvation was made over to us, in these words, *Dee this, and thou shalt live.*

Thirdly, For all our sins of Commission, and particularly, for breaking his Commandement given in Paradise, in the minatory part of it; which said, *In the day that thou Eateth thereof, thou shalt dye the Death.* In all these three respects, we were obnoxious to Divine Justice; We lay under Wrath, and under a sentence of eternall Death; and from all these three, by these three parts of this his Obedience, are we set free. First, By this Obedience, and Merit,
of

of his holy Conception and Incarnation, are we delivered from our Birth-sinne, wherein we are conceived and borne; the holiness of his Humane Nature conceived, and borne without sin, being imputed unto us, that so by it, the impurity of ours, conceived and borne in sin, may be cured, and healed, and done away.

Secondly, By his Active Obedience in his most holy Life, which he led here on Earth, in the dayes of his flesh, perfectly fulfilling the Law for us, hath he delivered us from all our sins of Omission, which was the second way, by which we stood in danger of Divine Justice: For thus speaks the Law, *Cursed is every one that continueth not in every thing that is Written in the Book of the Law to doe it*: This had we made impossible to be done by us; but done it must be for us, or we all undone. And this is done in the Active Obedience of this our Mediator, and for this purpose was it, that he stayed so long upon Earth, among the Sonnes of Men; *He dwelt among us*, as St. John speaks, *John 1. 14.* full three and thirty years; some say more, neer fifty, grounding their conjecture upon those words of the Jews, spoken to him, *John 8. 57.* *Thou art not yet fifty years old, and*
hast

hast thou seen Abraham ? But thirty we are sure he was, when he entred upon his Ministry, what time ever he continued afterward ; and this was necessary, that he might have a competent time to fulfill the Law, in all the parts and branches of it ; and so, by performing the condition of the Covenant of Works for us, to restore us again to our right, to the Kingdom of Heaven, made over to us upon that condition.

Thirdly, By his Passive Obedience hath he freed us from all our sins of Commission, answering the Law in the minatory part of it, which said, *The soule that sinneth shall dye : And, In the day that thou eatest, shalt thou dye the death.* By suffering death, he hath taken off that sentence of death, that was gone out against us ; and by becomming a curse for us, hath taken off that curse that was upon us. And thus hath the Lord layd upon him the iniquities of us all, thus hath he borne our iniquities. By these three parts of his *obedience*, hath he answered for our disobedience, and set us free from the danger of Divine Justice, in all those three wayes in which we stand obnoxious to it, though it cost him deare.

By his Originall Righteousness, he hath freed us from our Originall sin : By his Active Obedience, from all our sins of Omission : By his Passive Obedience, from all our sins of Commission. By his Active Obedience, he hath freed us, à *pœnâ damni*, from the punishment of loss. By his Passive, à *pœnâ sensus*, from the punishment of paine. By his Passive Obedience, he hath rescued us out of the jaws of Hell : And by his Active Obedience, he hath opened unto us the Gates of Heaven. This Active Obedience was satisfactory : And his Passive meritorious. And thus you see how he is become unto us a perfect Saviour, and hath by these three parts of his obedience, wrought out for us plentifull redemption. Had any of these three been wanting, he had not wrought out for us plentifull redemption. Had our Mediator onely dyed for us, been crucified, dead, and buried; he had not wrought out for us plentifull redemption ; he had onely satisfied the Law in the minatory part of it, and by this his Passive Obedience, so taken off the sentence of death, that lay upon us ; but he had not thereby restored us unto life, nor to our right, and title to our forfeited Inheritance, he had still left

left us obnoxious to divine Justice, for the breach of the Commandement in the mandatory part of it ; which said, *Fac hoc, & viues* : doe this, and thou shalt live. Had the Mediator by his Active Obedience satisfied the Law, and fulfilled it in the mandatory part of it ; and so by his holy Life, fulfilled, and performed the condition of the Covenant of Works for us ; yet he had not wrought out for us plentiful redemption, he had still left us open to the Justice of God, for the sin of our Nature, our Originall sin, wherein we are conceived, and borne. But that he might work out for us plentiful redemption, it was not enough for him, nor for us, that he should be made a Man, as the first *Adam* was by Creation ; but he must become a Child, an Infant, conceived in the Wombe, and borne into the World, after the same manner as other Children are (sin onely excepted) that so he might begin the Cure of our Disease, where the Disease it selfe begins in the very Wombe, and that by the purity, and merit of his holy Conception and Incarnation, imputed unto us, the impurity of our Nature may be healed, and our Infants sanctified, and purified in the Wombe, and from the Wombe, by the vertue

and merit of the Conception, and Incarnation of the holy Child Jesus: And therefore we doe with as much comfort confesse and beleeeve, *That he was Conceived by the holy Ghost, and borne of the Virgin Mary : as, That he suffered for us under Pontius Pilate, was crucified, dead, and buried.* They that lay all the streffe of our redemption, upon the death, and blood of Christ, doe not fully deliver the Doctrine of our Redemption, they over-look the greatest part of it, in the Active Obedience of his Life, and the Obedience of his Birth and Incarnation. They that lay it wholly upon his Active and Passive Obedience, doe not yet deliver the Doctrine of our Redemption fully, they overlook an essentiall part of it, in the Obedience of his Conception, and Incarnation. But the Apostle doth not overlook it, *Phil. 2.* when he sayes, *That being in the forme of God, and thinking it no robbery to be equall with God : He took upon himselfe the forme of a man, of a servant, of a childe, of an Infant,* which was in his Incarnation. And the Church doth not over-look it, when it celebrates the prayse of it with Admiration, in these words (of her despised Liturgy,) *When thou tookest upon thee to deliver Man, thou didst*

not abhorre the Virgins Wombe. There did the work of our Redemption begin, which was prosecuted all along, throughout his whole life, his death, buriall, and resurrection : out of which, for a beleever to draw out of all the parts, and passages of it that comfort that they doe afford, and to apply them to those severall wants and maladies of his soule, for the supply and cure whereof they are most proper, is a point of high wisdom, and gives unto the soule strong consolation, and full satisfaction. It is something to know Christ Crucified in grosse, *That Jesus Christ came into the World to save sinners* : This gives the Faith of adherence. But to know Christ more distinctly, in his Person, his Natures, his Offices, and the executions of them, in all the parts of the precious Redemption he hath wrought out for us, and take out that merit and vertue, which they doe afford, and rightly to apply it to the severall wants of our soules, for the reliefe whereof they are most proper; is much more comfortable, and speaks the Faith of assurance, when we are able to Reade in his Originall Righteousness, the discharge of our Originall sin; in his Incarnation, the purification of our Natures;

in his birth, our new birth ; in his Active Obedience, satisfaction for all our sins of Omission ; in his Passive Obedience, a satisfaction for all our sins of Commission ; in his stripes, our healing ; in his condemnation, our absolution ; in his death, our life ; in his buriall, our mortification ; in his Resurrection, and Ascension, our Resurrection, and Glorification. In the 2 Kings 4. 32. we reade, how *Elisha* going to revive the *Shunamites* Sonne, went into the Chamber where he lay, and there *cast himselfe upon the Child, and layd his face to the childs face, and his eyes to the childs eyes, and his hands to the childs hands,* and so applyed himselfe unto the Child, part by part ; and after a little space, *the Child needes seven times, and revived :* So if we can by Faith, thus distinctly apply our selves unto this holy Child *Jesus*, and him to us, in all the branches of this his Obedience, by which he hath wrought out deliverance for us ; not the Child, but we, which before were dead in sins and trespasses, by vertue and grace derived from him, shall revive and live, the life of grace here, and of glory hereafter with him in Heaven for evermore.

And so we have done with the second branch

in the Reddition, to the first part of the comparison between the two *Adams*, shewing the means, by which he hath satisfied for the disobedience of the first *Adam*; That was, *By Obedience*. We now come to the third, wherein we are to consider, The Persons that are benefited by it, and the Text sayes, *They are many*. So by the Obedience of One, shall many be made Righteous.

And here doe arise three Questions.

First, How the obedience of one, can satisfie for the disobedience of another? What Justice there is in this? Or how it can stand good in Law?

Secondly, If it doe so? yet how the obedience of one, should stand good, to answer for the disobedience of so many?

And thirdly, How many they are, that are to be benefited by it?

To the first, I answer, The obedience, and righteousness of one, may stand good for another, where these three things concurr; or in these three cases.

First, With the consent of all persons concerned, where all parties concerned are agreed..

Secondly,

Secondly, Where there is such a Union between the one and the other, that what is done to, or for, or by the one, is done by the other also.

Thirdly, Where there is a proportion between the offence of the one, and the satisfaction of the other.

For the first, There are but three Persons concern'd, The Father, the Sonne, and *Adam*, with his Progeny. That the Father is agreed, it is cleare, *John 3. 16. He gave his Sonne. Gal. 4. 4. He sent his Sonne.* That the Sonne is agreed, is as cleare, *John 10. 15. I lay down my life for my sheep.* And again, *ver. 18. more fully, No man taketh it from me, I lay it down of my selfe.* And that *Adam*, and his Sons are agreed, is beyond all question, whose case it is, and who onely receive the benefit of it. And thus 'tis good even in Law, That the obedience of one, may stand good for another, upon this first consideration ; and if it were not good in Law, 'tis good in Gospel.

The second consideration upon which 'tis good, is this, If there be such a nearness, and union between him that performeth this obedience, and those for whom it is performed,

that

that what is done by him, may be reputed as done by themselves. We reade of a King of the *Locrenses*, which made a Law, *That whosoever of his Subjects was found guilty of Adultery, should have both his eyes put out.* It so fell out, that the first that was deprehended in that crime, was his own Sonne ; it was grievous to him that his Sonne should lose both his Eyes ; and as grievous, that he should not execute Justice upon the transgression of his own Law : For mitigating between both, he put out one of his Sons Eyes, and one of his own ; and this was accounted good Justice ; and is the very case in the Text ; onely with this difference, That he took upon himselfe but halfe the punishment ; our Mediator took it all, and wholly to himselfe, to set us free ; and Christ, and we, are one. *Lord have mercy upon me,* (saith the *Canaanitish Woman*, *Matth. 15. 22.*) *my Daughter is grievously vexed with a Devill ;* implying, That the mercy which was shewed unto her Daughter, was shewed unto her selfe, her Daughter, and she, were one : Such is the Union between Christ, and those that are Christs ; so neer, that it amounts rather to an Identity, then an Union. *It Saul be travailing to Damascus, to persecute the*

Members; the *Head* looks down from Heaven, and complains, *Saul, Saul, why persecuteth thou me?* *Acts* 9. 4. As the Husband with the Wife, the Branches with the Vine, the Members with the Body, are one; even so is Christ, with all that belong unto him: Take it in the Apostles words, *1 Cor.* 12. 12. *As the Body is one, and hath many Members, and all the Members of the Body, which is one, though they be many, yet are but one body: even so is Christ.* Where note, That the word Christ here, is not personally to be understood, as representing the Person of Christ; but it is, *Nomen collectivum*, a collective name, and takes in to it, together with Christ, all the Saints, all beleevers, the whole Church of Christ under Christ their Head; all which together with him, make up but one body, one Christ, unto whom he vouchsafes his own name, together with himselfe, even so is Christ.

And there are three ties, by which this Union is made up, and they are brought so neer together. First, By the bond of Faith. Secondly, By the bond of the Spirit. Thirdly, By the bond of Love. By these three bonds, are they united together, as by a three-fold cord, not easily broken. First, By Faith we ascend up to
Heaven

Heaven, and lay hold on Christ. Secondly, By the Spirit, Christ descends from Heaven to Earth, and layes hold on us. And thirdly, By Love, we meet, as it were, between Heaven and Earth, and there close with mutuall imbraces. Christ in his Incarnation took our Nature upon him, and so was made partaker of the Humane Nature. Then he renews us by his Grace, and so in our Regeneration, we are made partakers of the *Divine Nature*, 2 *Pet.* 1. 4. And that's another way, by which this Union is made up, and we are brought so neer. And this is a Doctrine full of *Grace and Truth*, and worthy by all means to be received. For from this Union, there flowes a Communion between Christ, and his; our sins are layd upon him, and he hath satisfied for them; his righteousness is layd upon us, and we are justified by it, being thus united unto him, and he to us; we draw Vertue from him, as the branches doe from the root, and Influence, as the Members doe from the Head, whereby we are able to live that life, that is according to godliness, and walk in some conformity to him. By vertue of this Union, we derive Grace from him: *Out of his fulness we all receive, and Grace for Grace*, 1 *John* 16. By vertue of this Union,

Christ is ours, and with him all his merit, righteousness, and obedience, as in the Text; And so, *By the obedience of One, are many made righteous.*

Thirdly, It is not unreasonable, That the obedience of one, should benefit another; if the disobedience of one, may prejudice another: but we see, the disobedience of the first *Adam*, did prejudice others: It is therefore but equitable, That the obedience of the second *Adam* should benefit others, depending upon him: *Alter in semine, alter in sanguine*: and as the one by his seed brought in death; so the other by his blood, might restore to life; that the blood of the second *Adam*, should be as sovereign to salve, and to save, as the seed of the first was to wound, and to destroy: And let this suffice for satisfying the first Query.

2 But the second enquires further; How the obedience of one, should answer for the disobedience of so many? How so many should be justified, and made righteous *by the obedience of this One*? And that's answered in these two reasons. The first drawne from the Dignity of the Person obeying, which was of that high excellency, that it made his obedience, and suffering
of

of that value, that was sufficient for the satisfying of the sins, and ransoming of the soules of the whole world ; the obedience which he performed, was the obedience of that Person which was God, as well as Man, *and thought it no robbery to be equall with God*: That blood which was shed for us, was the blood of that Person, which was God, as well as Man : Of this Circumstance, St. Peter puts us in minde, 1 Pet. 1.

18. *Knowing that you were not Redeemed with corruptible things, us silver and gold : but with the precious blood of Christ, as of a Lambe unspotted, and undefiled. To which, if you adde, the strangeness of his obedience, humiliation, and sufferings, with the freeness of them, He became obedient, Phil. 2. 8. obedient unto death, even the death of the Cross. In his Incarnation, He did not abhorre the Virgins Wombe. In his Crucifixion, He was in the forme of a servant for our sakes ; yea, of a Malefactor : He was numbred among transgressors : He was wounded for our transgressions : The chastisement of our peace lay upon him, that by his stripes, we might be healed. All these circumstances add still to the price, and value of his sufferings, and obedience, to make it infinitely satisfactory, and meritorious, for the remission of the sins,*
and

and the ransomeing of the souls, of the whole World. The second Reason is drawn from the consideration of the capacity in which the Mediator stood, when he performed this obedience, and wrought out righteousness for us : In this great transaction, he stood not as a single Person, but as a representative ; he acted not for himselfe, but for all beleevers, for the whole body of the Church, whereof he is the Head. Remember the Title of this Treatise, wherein he is stiled, *The Stock, and Root of all his Race*, the Head of his body; the Church, from which part every branch, every member deriveth, and receiveth grace, vertue, strength, and influence, righteousness and life, there being abundantly sufficient for all, and in whom, and with whom, whatsoever he doth, and suffereth for them, in this capacity, they doe it, and suffer it also. Hence are those frequent expressions in the Scripture, wherein, we are said *to be in him, and he in us*, John 10. *We are elected in him*, Ephes. 1. 4. *Adopted in him*, ver. 5. *Circumcised in him*, Col. 2. 12. *Suffer with him*; Rom. 8. 17. *Buried with him*, Col. 2. 12. *Risen with him*, Col. 3. 1. *Compleat in him*, Col. 2. 10. *Suffer with him*, Col. 1. 24. *Yea, Crucified with him*, Gal. 2. 20. When
Christ

Christ did, & suffered those things as Mediator for us ; we did, and suffered them in him, and so the obedience is imputed unto us, as ours, and is ours, *Quo ad usum, & fructum*, as to the use, and fruit of it, as well as if all had been done and suffered in our own persons, and better too. And thus you see, how it may stand with Reason and Justice, That one may be Justified, by the obedience of another, and, *By the obedience of One, many made righteous.*

3. And this brings in the third Query, *How many there may be ?*

Ans. *Even as many as beleeve in his name, John 3. 16. As many as doe receive him upon Gospel termes, John 1. As many as come in unto him, that they may have life :* The offer of grace is made to all, without exception, though to none without condition ; *Ho, every one that thirsteth, let him come, Isa. 55. 1. God is no acceptor of persons : but in every Nation, he that feareth God, and worketh righteousness, is accepted of him, Acts 10. 34. God would have all Men to be saved, and to come to the knowledge of the truth, 1 Tim. 2. 4. He is the Saviour of all, especially of them that beleeve, 1 Tim. 4. 10. Thus generally the Promises run, in universall termes, that no man*

man should despaire ; yet generally with some intimation too, of some duty on our parts, that no man may presume. You may expect here, that I should fall upon the point of Universall Redemption ; but I shall forbear it in this place, especially having Treated more largely upon that Subject, in a Discourse upon it out of *Isa. 9. 6.* and Printed at Oxford in 1650. unto which I referre. In the interim, thus much I will here declare of my Judgement in this matter, That I am perswaded, that when the second *Adam* took our Nature upon him, and in it, wrought our righteousness for us, there was no Son of the first *Adam* but he did something for him, so much, as that he shall never perish eternally, in the lake of everlasting burnings, unless he forfeit his salvation a second time. What think you of that of *St. Peter ? 2 Pet. 2. 1.* *There shall be false teachers among you, which shall bring in damnable Heresies, even denying the Lord that bought them, and so bring upon themselves swift damnation.* There are false Teachers, that bring in Heresies, damnable Heresies, that brings upon themselves damnation, swift damnation ; and yet the Text sayes, even of these, *That the Lord had bought them.* How could this be? but that they

they sold themselves again, and forfeited their salvation a second time ; and therefore are truly said, *To bring upon themselves damnation.* These are they of which the Apostle sayes, *They are twice dead, pluckt up by the roots,* Jude 12. once in the first *Adam*, and now in the second too, and so pluckt up by the roots, never to grow again. Again, we are to be advertised, That though the second *Adam* then did something for all, and all Nations ; yet he did not doe for all alike. What is the meaning of that Parable in the Gospel, of the Kings taking a farr Journey, and committing his Talents in trust to his servants, or Factors, delivered them to them, in such a different proportion, *To one, but one Talent ; to another two ; to another five ?* Who is he that hath the one Talent, but the *Heathen*, which hath nothing to traffique withall, but the Law, and light of Nature ? Who is he that hath the two Talents, but the *Jew*, which besides it, hath the Law of *Moses* ? And who is he, that hath the five Talents, but the *Christian*, which to both those, hath the Law of Grace, the glorious Gospel of Jesus Christ ? It cannot be imagined, that the Kings returning to take their Accounts, will require an equall account of them

all, but according to their Receipts. *To whom much is given, of him much shall be required : and to whom less is given, of him less shall be required.* God is a mercifull Creditor, and will require according to what a man hath, and not according to what he hath not.

3. Again, We are to be informed, That there are degrees of salvation, and of damnation too, though all are concluded under two names, of Heaven and Hell, of salvation and damnation ; yet in both these, there are infinite degrees, and different proportions : *There is one glory of the Sunne, another of the Moone, and another glory of the Starrs ; for one Starr differeth from another in glory,* 1 Cor. 15. And in respect of punishment, *There are, that shall be beaten with fewer stripes ; and there are that shall be beaten with more stripes.* And although the highest degree of Gospel-Salvation, be but the portion of a few, as our Saviour tells us, in comparison of those that perish ; yet there are many more, that attain to some degrees of salvation, both in respect of the evill they are delivered from, and of the happiness they are translated too, which comes far short of the highest degree of happiness, in the Kingdom of Heaven. And although

our blessed Lord, which best knew it, tells us, *That the way that leads to life is narrow, and the gate streight, and so, few they be that finde it* : yet himselfe there declares himselfe, that he spake it comparatively ; in comparison of *the wide gate, and broad way, that leads to destruction*, and of the multitude of passengers that travele thither in it : but otherwise, if they be considered in themselves, they are so many, as it is beyond all Arithmetick to number them. The Evangelicall Prophet *Isay*, speaking of the calling of the Gentiles, seeth as in a Vision, the multitudes of the Nations, from all quarters, making in to the standard of Christ, and thronging in to Mount Sion, the embleme of the Church, with great zeale and earnestness, *Isa. 60. Who are these that come as a cloud, and as does to the windows of the Sanctuary? v. 8. The multitude of the Sea shall be converted, ver. 5.* He relembleth the multitude of the converts to the Sea, to Clouds, to flocks of Sheep, to Caravans of Camels, &c. from *Midian*, from *Kedar*, from *Nebaioth*, from *Arabia*, from *Sheba*, from all quarters, comming in to Christ. And suitable to this Vision of the Prophet, is that Doxology of the Church Triumphant, which they Sing in the

honour of Christ, and giving glory to him, in Rev. 5. 9. *Thou art worthy to take the Book, and to open the seven seals of it : because thou wast killed; and hast redeemed us unto God by thy blood, out of every Kindred, and Tongue, and People, and Nation.* Neither does it stand with the glory of the Prophecies of old, nor suits with the famous promises made unto the Fathers of the glory of the Christian Church ; nor with the price of Christs blood, nor is it answerable to his purchase made by it, nor with the abundance of Gods free grace, nor with the spaciousness of the Heavens, appointed for the habitations of the blessed : spaces, that no man can measure for multitudes, that no man can number, that the number of the Sons of *Adam* that returne, should be so small, as some would perswade us. But for that, we may not take upon us to measure the bounds of the Cœlestiall Paradise, nor to tell the mansions that are in our Heavenly Fathers House and Kingdom, which Christ hath prepared for his redeemed ones. It shall be our wisdom, to make it our care, to secure unto our selves a roome among them, that we may be in the number of those many in the Text, that we may fill up the places of the Apostate Angels,

Angels, and that the number of the redeemed ones may be so much the greater, by so many soules, at least, as are here present. And so we have done with the third particular, in the Reddition to the first branch of the comparison, between the first, and the second *Adam*, wherein was considered the number of those which are benefited by the obedience of this *One Man* : And the Text sayes, *They were many*.

We come now to the fourth, and last particular : Wherein we are to consider, What that benefit is, which by this his obedience, they doe reape, and receive : And the Text sayes, *That by it they are made righteous*.

Where Note, That they doe not leape from sin to salvation immediately, and at one jumpe ; but from sin to righteousness, they must take that in their way, before they come to happiness. In *Rome* there were two Temples of much note, the Temple of Honour, and the Temple of Vertue ; but they were so plac't, that no man could goe into the Temple of Honour, but he must pass through the Temple of Vertue to it. Vertue is the way to Honour, so is Grace to Glory, Holiness to Happiness, Righteousness to Life : *Whom he justified, them he also glorified,*
Rom.

Rom. 8. 30. but first justified, before glorified, they must pass through that dore, before they can enter into Glory.

Note secondly, That the Text sayes, *They shall be made righteous* ; they were not so before, we are not righteous of our selves, we cannot make our selves so, we must be made so, if ever we be so : Alas ! of our selves we are grievous sinners, *altogether borne in sin*, John 9. *Full of sin, full of corruption, children of wrath by nature*, Ephes. 2. 2. Neither in this case can we help our selves, neither are we willing to help our selves, because 'tis naturall to us, and in us, we please our selves in it, it is sweet unto us, *We bugg it in our bosomes, and hide it under our tongues*, as Zophar speaks in *Job*. Much power and grace is there required, and put forth to part us, to take us off from our sins and corruptions, and them from us, to change our natures, and to renew us ; It is no less than another Creation, yea, a greater work to make us righteous, then was at first to make us men ; you see here what strange obedience was performed to the effecting of it, and how much the second *Adam* hath done for us, in making us by. such his obedience righteous, (*Tantæ molis erat.*)

And

And there is a three-fold righteousness, which by this his three-fold *obedience* he hath wrought out, and purchas'd for us, and obteyned to us.

First, The righteousness of Justification.

Secondly, The righteousness of Sanctification.

Thirdly, The righteousness of Glorification.

For there is a Justifying righteousness: And there is a Sanctifying righteousness: And there is a Glorifying righteousness. The first of these is perfect, but not inherent. The second is inherent, but not perfect. The third is both perfect, and inherent. The first of these, is the perfect, pure, and unspotted righteousness of Christ imputed unto us by grace, and received by Faith, with which the beleever being clothed, as *Jacob*, in the Robes of his elder brother, appears in the sight of the Father, acceptable, and amiable: This is that righteousness which Saint *Paul* so highly magnifieth, *Phil. 3. 8. I esteeme all to be but loss, and dross, that I may win Christ, and be found in him, not having mine own righteousness which is by the Law, but that which is through the Faith in Christ, even the righteousness which is of God by Faith.* This is the righteousness, which the same Apostle writes of to the *Romans*, *Rom. 1. 16. I am not ashamed of the Gospel of Christ, for*

it is the power of God unto salvation. How comes it to be so? Because therein is the righteousness of God revealed, by which believers are justified, and saved. Of this righteousness, doe I understand that, of which Elibu speaks in Job, and to Job, 33. 23. and of Job too, or any other in Jobs case, So sick and so weak, that his soule draweth neer to the pit, and his life to the buriers, (so some Translations reade it) then for an interpreter, a wise and faithfull Pastor, to comfort, and to counsell him, to take his Confession, and to give him Absolution, for so much doe the words import : If there be an interpreter, one of a thousand, to declare unto Man his righteousness ; then will he have mercy upon him, and will say : Deliver his soule from the pit, I have accepted of a ransom : that is, in the righteousness of Christ, here called Mans righteousness ; as in the place before mentioned, it was called, The righteousness of God, and very truly both : It is the righteousness of God, because it was wrought out in the Person of the Mediator, which is God : And it is, The righteousness of Man too ; because being imputed unto him by Grace, and received by Faith, it becoms his own. This is the first righteousness which we doe obtain, by the merit of the

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the obedience of our Mediator; and this is the righteousness we must build upon, for our Justification, Life, and Salvation, and well may: for this righteousness is perfect, pure, absolute, and compleat: this righteousness will hold out; this righteousness will abide the tryall, and present us with boldness, not onely before the Throne of Grace, but before the Throne of Justice; being clothed with it, we shall appear unblameable, without spot or wrinkle. The Lord will have nothing to charge us withall; but in this righteousness, we shall finde wherewith to answer him: In this righteousness we have all that we should have, we are all that we should be, we have done all that we should doe, we have suffered all that we should suffer. *In him we are compleat*, Col. 2. 16. We stand in his sight, as holy, as innocent, as pure, as perfect, as righteous, as the first *Adam* did in his Creation, before the Fall: Nay, may I not say more, as the second *Adam* in his humanity, in whose righteousness it is that we shall appear?

Hold fast this Gospel Truth, and lay it up against an evill day, when thou art cast downe with sense of sinne, and feare of wrath, when stingings of Conscience affright thee, and the

terrors of the Almighty make thee afraid ;
 which way wilt thou turne thee for reliefe ?
 where wilt thou look for peace ? If in thy righte-
 ousness of Sanctification, there shalt thou ne-
 ver finde it ; the holiest Saint on Earth, in
 this case, if he seek for peace in the righteou-
 sness of his Sanctification, he shall never finde it, so
 weak is our Sanctification at the best, so strong
 our corruption, so many the infirmities, so fre-
 quent the saylings, yea, and fallings too, even
 of the best, that in their Sanctification, they
 can never finde peace, but the farther they seek
 for it there, the farther shall they be from find-
 ing that which they seek for. When the soule
 turnes, and asks, *What peace ?* The Conscience
 answers, *What peace, while these thy sins and cor-
 ruptions remaine in such abundance ? It looks for
 peace, but behold trouble ; for security, but behold
 disquietnes, and feare.* But then have recourse
 to your Justification, to this righteousness of
 Christ imputed unto you by free grace, and re-
 ceived by Faith, and there you will finde it,
 thence will follow peace ; *Being justified by
 Faith. we have peace with God, Rom. 5. 1. and
 peace with our own Consciences too. There is
 nothing can still the crying, nor stop the bleed-*
 ing

ing of a wounded Conscience, but onely this, *That Christ is the Lord our Righteousness : and that by his Obedience, not by our own, we are made righteous*, and this will doe it : This, this alone will answer all objections, that can be cast in, to disturbe our peace, *That the chastisement of our peace was layd upon him* : This is the first righteousness we gaine by the obedience of our Mediator, The righteousness of Justification ; this is perfect, but not inherent.

The second is, The righteousness of Sanctification ; this is inherent, but not perfect : When God is pleased by his Spirit of Grace, to sanctifie and renew us, to change our natures, to take us out of the first *Adam*, and to Plant us into the second, to take us out of the state of Nature, and to set us into a state of Grace, by mortifying our corruptions, subduing our lusts, and inordinate affections, destroying that body of sinne that dwelleth in our Members, firing out all those carnall lusts and affections, that are in us by the Spirit of Judgement, and the Spirit of burning : and then in the roome of them, to infuse into our hearts holy habits, gracious dispositions, propensions, and inclina-

tions, which is our habituall holiness, which remaining in us as principles of Life, from them there doe dayly flow gracious actions, suitable to them, exprest in our Works, our Words, our Walkings, our Dealings, and dayly Conversation, which is our actuall holiness, both concurring to make up this our righteousness of Sanctification.

Note. Where Note by the way, That these two righteousnesses, the righteousness of Justification, and the righteousness of Sanctification ever goe together, *Whom he justifieth, them he sanctifieth*, Rom. 8. 30. Where ever God bestoweth his Sonne to justifie, there he bestoweth his Spirit to sanctifie, sooner or later, more or less. In the Temple, there was a Laver, as well as an Altar; the Altar for Sacrifice, pointing out our redemption by the blood of Christ: The Laver, for Washing, pointing out our Sanctification by the Spirit of Christ. We must be Washed in the one, if we will be Sprinkled by the other. Christ at his Crucifixion, being pierced by *Longinus* with a speare, *shed out of his pretious side, both Water and Blood.* There was a Mystery in it, the Blood signifying our Redemption by the Blood of our Redeemer:

deemer: The Water, our Sanctification, by the Spirit of holiness: There was water for our ablution; blood for our absolution: water for our cleansing; blood for our redeeming: he is not redeemed by that blood, which is not washed by that water; *If I wash thee not, thou hast no part in me*, John 13. 8. Out of that Fountaine, the side of Christ, did spring both the Sacraments of the Christian Church, *Baptisme, and the Lords Supper*: The former is unto us, as the Laver in the Law; the latter, as the Altar: The former, the Sacrament of our regeneration; the latter of our redemption: The former, sealing up unto us our washing, and cleansing, in the Laver of regeneration; the latter, our atonement upon the Altar of our Redemption, (let not the word offend you) by way of allusion, at least, you may allow it: but you must not pass by the former, if you look for benefit by the latter: All the washings, cleansings, purgings, and purifyings under the Law, did but typically teach, and declare, the washing, cleansing, and sanctifying of Beleevers, under the Gospel, so much called for every where, *Wash your hands ye sinners, and purge your hearts, ye wavering minded*, James 4. 8. *This is the will*

of God, even your sanctification, 1 Thes. 4: 3. Cast off the old man, with his corrupt lusts, and put on the new man, which after God is created, in true holiness and righteousness, Ephes. 4. 22. Be ye holy, as I am holy, 1 Pct. 1. 16. Follow peace and holiness, without which, no man shall see the Lord, Heb. 12. 14. Our God is a holy God: Jerusalem is a holy City: the Inhabitants that dwell there are holy Saints: the exercises there used, are holy exercises. Into it may no unclean thing enter. All things call for holiness at our hands, if ever we hope to come to Heaven. The Apostle in his Epistle to the Colossians, Giveth thanks to the Father, that he had made them meet to be partakers of the Inheritance with the Saints in light, Col. 1. 12. implying, That as we are in the state of nature, and in the first Adam, we are not meet for it. Before we be meet to be partakers of the Inheritance, with the Saints in light, we must be children of the light, and walk in the light. If ever we mean to inhabite in that holy City, we must here get into the Suburbs of it, and learne the Language of Canaan, which there they speak. If ever we mean to beare a part in that Heavenly Choyre, in singing Hallelujahs to him that sitteth upon the Throne ;

Throne ; we must here set our Harps, and our Hearts in Tune to it : We must get grace, before we can come to glory ; righteousness, before we can attaine to blessedness, even the righteousness of Sanctification, before we can attaine to the righteousness of Glorification, and so we shall be meet for it : That makes us capable of it, that leads to it, even at the next remove : Which is the next particular, and the last to be spoken of ; shewing the third sort of righteousness, of which, by the obedience of the Mediator, beleevers are made partakers :

The righteousness of Glory: And this shall be both perfect and inherent, when all sin, as well as sorrow, shall flee away, all corruption shall be abolished : There shall be no more Devill to tempt, nor world to allure, nor flesh to withdraw ; but we shall with free, and full consent of heart and will, serve, and laud, and magnifie the living Lord, and rejoyce in his presence for evermore : where we shall arrive at the end of our hopes, the full fruition of God in the beatificall vision, in whose light we shall see light, and we shall shine in the Kingdom of the Father, with Angelicall brightness, and perfection, our souls shall acquiesce, *In ultimo fine*, in the

the fruition of the chiefest good, beyond which, there is nothing to be attained, nothing to be desired, where God shall be to our understanding a Sunne of light, to our affections a Sea of love, to our wills abundance of peace : We shall drinke of the pleasures of the Celestiall Paradise, as out of a River, and be filled with those joyes, which are in his presence unspeakable, and glorious : We shall leave the dunghill of this inferiour world, with all the corruptions which are in it through lust, and be taken up into the *third Heavens*, and to the *City of the living God*, the *Celestiall Jerusalem* ; and to the company of *innumerable Angels* ; and to the *Assembly*, and *Congregation of the first borne*, whose names are written in *Heaven* ; and to *God the Judge of all* ; and to the *spirits of just men made perfect* ; and to *Iesus Christ the Mediator*, whom though we have not seen, we love ; but then we shall see him face to face, and our love and joy shall abound and we shall attaine to the end of our hopes, in the beginning of our happiness, that never shall have end. *Quando erit ille dies, quando erit illa dies ?* When will the day be, when that day shall be ? How should we love, and long for this appearance, and rejoyce even under the hope of this glory ? Who that hath

hath this hope, would not with *St. Paul*, *Desire to be dissolwed, that he may be with Christ* Phil. 1. 23. Oh, if we should but let loose our soules, and turn them out, as *Noah* did his *Dove*, by divine contemplation, to soare up to the third heavens, and there take a view of the joyes and glory of the Celestiall Paradise; how would it take us off from these vile things here below? How would it draw up our thoughts, to the seeking, and affecting of the things that are above? from the sollicitous care of seeking after the treasures of wickedness, which profit nothing; to the laying up of treasures in Heaven, where neither moth nor rust can corrupt, nor thieves break through to steale; from seeking after the pleasures of sin, which are but for a season, to seek after those, which are at the right hand of God, where is fullness of joy, and pleasures for evermore. Oh, if we could but draw the curtains of Heaven, and look into the *Sanctum Sanctorum*, and see the joyes, and the glory that there is layd up for those that seek it, we would never care for the earth more, we would never care for this world more; the very pleasures of the Court would seem vile unto us, the treasures of wickedness we would trample under our feet; all our thoughts would tend up-

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ward,

ward, all our care, and study in the seeking of those things that are above, *where Christ sitteth at the right hand of God*, and where we hope one day to sit on the right hand of Christ. St. Paul had that happiness that never man had but he, *To be rapt up into the third Heavens, and there saw those things*, which here we Preach of, and to return again. But see what effect it wrought upon him, it took him cleere off of the world, his life ever after was nothing, but a *Cupio dissolvi, & esse cum Christo* : *Cupio dissolvi & esse cum Christo* : *I desire to be dissolved, and to be with Christ* : *I desire to be dissolved, and to be with Christ*. All the honour of his Apostleship, the glory of his miracles, the high reputation that he was in amongst the Nations, for his great learning and wisdom ; for his works, miracles, and powerful Preachings, were all nothing, all these could not satisfie him ; nothing could now content him, but *Cupio dissolvi, & esse cum Christo* : *I desire to be dissolved, and to be with Christ*. And why was this high favour vouchsafed to this Apostle, *to be thus rapt up into the third Heavens*, and after he had seen those glorious things, then to return again ; but that he might be an experimentall Preacher to the world of all those things

things that there he saw, and here we speak of ? No marvaile if the Fathers of old, *St. Augustine*, *St. Jerome*, *St. Ambrose*, *St. Bernard*, &c. were so much and often in contemplation, heavenly meditations, spirituall ejaculations, as witnes their *Mannels*, *Enchiridions*, *Soliloquies*, *Monuments of their Devotion left among us* ; by these did they live in communion with God ; upon these did their soules sweetly feed, and feast, as upon meat to eat, which the world knew not of : By these they even lived in Heaven, while they were on Earth, and in stead of Men, conversed with Angels : Beloved, we have soules, as well as bodies, and consist as well of celestially, as of terrestriall substance ; why should our earthly part be more powerful to draw us *downward* to the vile things here below, then our heavenly part to *carry us up* to the pretious things that are above ? where our hopes are, where our Inheritance lyes, where our happiness is, where our Christ is, and where we hope shortly to be with him in Glory. Whither the Almighty of his infinite mercy bring us, through the Merit and Obedience of this *One* in my Text, our Mediator : To whom therefore be all Honour, Power, and Prayse for evermore : *Amen.*

FINIS.